THE
MYSTERY AND ROMANCE OF ASTROLOGY

C. J. S. THOMPSON

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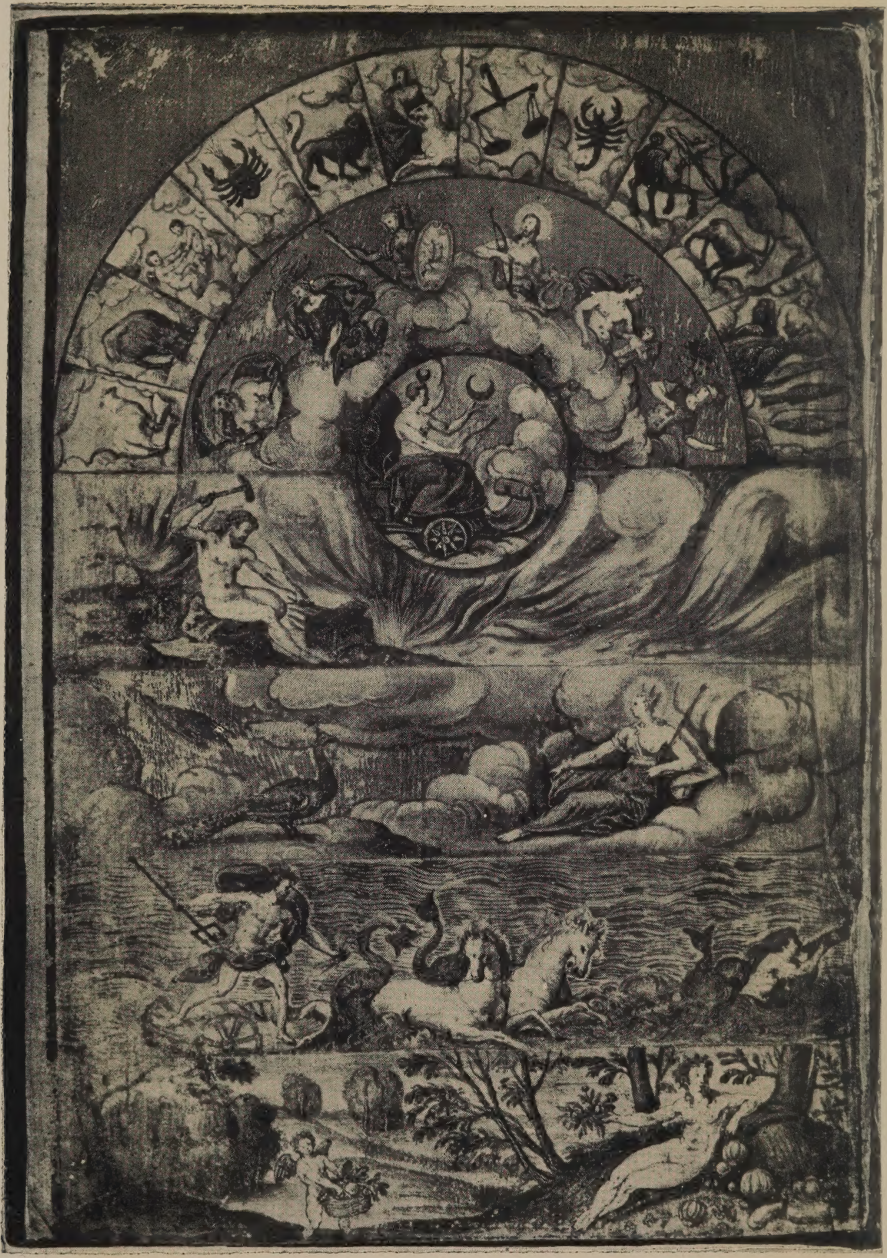

THE ZODIAC, THE PLANETS AND THE ELEMENTS, FIRE, AIR, WATER AND EARTH
From an illuminated miniature illustrating "Osservazioni de Astrologia," 1567

Frontispiece

THE MYSTERY AND ROMANCE OF ASTROLOGY

By

C. J. S. THOMPSON

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FOREWORD

Astrology, the oldest of the sciences, has exercised a fascination over mankind from the earliest period of which we have record, and the romance associated with the stars has inspired poets in all ages. Modern research tends to show, that it had its origin in stellar worship, for in ancient times the stars were believed to be the abode of the gods.

From the remote age when the Akkadians and Sumerians began to observe the heavenly bodies and attempted to trace their courses, till the time when the Babylonians and Egyptians began to attribute to them certain powers over human beings and their destinies, astrology wielded an important influence over kings and empires. In the following historical survey, which is intended for the general reader, an endeavour has been made to trace the origin and development of the science from the period of these early civilisations to the Middle Ages, and thence to the time of its decadence in the eighteenth century.

As will be seen, astrology and astronomy developed side by side but, as in the case of other ancient arts which possessed the germ of truth, the latter has gradually freed itself from the mass of superstition which clustered round it, and has emerged as the true science of the heavens.

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CHAPTER I

THE MYSTERY OF ASTROLOGY—THE ROMANCE OF THE STARS

ASTROLOGY, which has been called the foster-sister of astronomy, is regarded as the earliest of the occult sciences. Its great antiquity is beyond doubt, for its shadows merge into those of mythological lore and the origin of both is lost to us in the mists of time.

It may be said to bear the same relation to astronomy that alchemy does to chemistry, and was the connecting link between magic and the latter science.

There is an ancient legend, that Adam received the doctrines and mysteries of astrology direct from his Maker and thus by foreknowing, that the earth was to be destroyed first by fire and afterwards by water, had this information engraved upon two pillars, the one of brick and the other of stone. The brick pillar was destroyed by the flood; the pillar of stone, according to Josephus, was still existing in his day in Syria.

Seth is said to have learnt the science from Adam and he, as well as Abel, Cain and Noah, were all expert astrologers. Abraham imparted the knowledge to the Chaldeans who brought it to Egypt, and thus it spread to ancient Greece and afterwards to Rome and the West.

Although there may be no truth in this ancient lore, there can be no doubt that astrology played an important part in the history of the development of civilisation in early times and its influence was felt throughout the world.

Its origin, even in these days, is still a mystery, but as believers still exist, it will be interesting to try and trace its source in the pursuit of truth.

How did this doctrine, which was in reality a creed, arise, develop and captivate the intellects of great men and philosophers from century to century throughout the ages ?

The meaning of the word, which is derived from ασηρ a star and λογος discourse or doctrine, gives us some clue to its origin. It probably began in star-worship, for wherever that cult prevailed, there existed the germ of astrology and faith in stellar divinities, which were believed to exert a mysterious influence on the world and its inhabitants. This, together with the inherent desire of mankind to pierce the veil which hid the future, had part in its birth.

Marmonides, the great Jewish philosopher, observes, " for as much as God hath created these stars and spheres to govern the world, and hath set them on high and hath imparted honour unto them, and they are ministers that minister before him, it is meet that men should laud and glorify and give them honour."

We know from recent research that the Akkadians and Sumerians, the earliest dwellers on the Euphrates of which we have record, were believers in stellar influence which was closely allied with the worship of the stars.

The nature of this influence was largely due to observation, and the belief that the heavens were animated by regular movements and certain invariable laws. Man, who has ever been ceaseless in his endeavour to penetrate the mysteries of the future, began to conceive himself able to foretell what was to happen with the same certainty as the coming revolutions and conjunctions of the stars.

The constantly changing appearance of the heavens indicated to him the ceaseless activity of the gods, and since whatever happened on earth was due to divine powers, this activity represented the preparation for terrestial phenomena and more particularly those affecting the fortunes of mankind.

Proclus in his commentary on the Timaeus of Plato, thus refers to the intelligences or *gods* in the *luminous essence of the planets*: "The most celebrated of the Babylonians very properly call the starry spheres *herds*; whether because these alone, among corporeal magnitudes, are perfectly carried about a centre, or in conformity to the oracles, because they are considered by them as in a certain respect the bonds and collectors of physical reasons, which they likewise call in their sacred discourses *herds* and by the insertion of a gamma ANGELS. Where the stars which preside over each of these *herds* are considered demons, similar to the angels, and are called archangels and they are seven in number."

To understand the philosophical principle with which the ancients linked astrology, one must consider the great importance they attached to the four so-called elements viz. Fire, Air, Earth and Water, together with the properties inherent in each of them and the qualities they manifest.

Fire was believed to be the greatest active and elastic element, and the cause of all motion, consequently of all mutation or change in nature. It was the principle of all generation and the fountain or primal source of all forms. Its universal centre was the heavens and its local in the earth.

Air or the pure ether, was supposed to hold in itself the substantial principles of all natural things and was regarded as the universal bond of nature.

Water was the symbol of life and the menstruum of all things, while earth was the passive element, the womb in which the other elements operate, and was the final receptivity of all the heavenly bodies. It was the common mother from whence all things sprang, whose fruitfulness was produced by the threefold operation of fire, air, and water.

It is to these principles Zoroaster refers in the words : " He makes the whole world of fire, and water, and earth, and all nourishing ether," and again, " we learn that matter pervades the whole world as the gods also assert."

The agreements thus indicated between material and intellectual forms, he calls " divine allurements," and they are of the same nature on the grand scale of the universe as the correspondences between the soul and the body of man.

It is interesting to compare these statements with those of Cornelius Agrippa, a philosopher of undoubted intelligence, in the sixteenth century. He writes: "The stars consist equally of the elements of the earthly bodies and therefore the ideas (powers and nature) attract each other. Influences only go forth through the help of the spirit but this spirit is diffused through the whole universe and is in full accord with the human spirit. Through the sympathy of similar and the antipathy of dissimilar things, all creation hangs together; the things of a particular world within itself, as well as the congenial things of another world."

When we gaze up at the starry heavens, which surpass the loftiest conceptions of the human mind, it is easy to conceive why the ancients regarded the heavenly bodies with veneration, erected temples in their honour and worshipped them as deities.

Poets in all ages have sung of the romance of the stars that scintillate in the celestial vault, which like a circling canopy of sapphire hue, stretches overhead from horizon to horizon. Who can look up at the deep azure of the sky at night, with its myriads of planets and stars of varied brilliancy, without wonder and awe? There we have poetry written in letters of gold on the purple vestment of heaven, music in the gliding motion of the spheres and harmony in the sweep of sun, planet and satellite or as Milton wrote:

"With thousand lesser lights dividual holds,
With thousand, thousand stars, that then appeared
Spangling the hemisphere."

Byron also sang of:

"Ye stars! which are the poetry of heaven,
If in your bright leaves we could read the fate
Of men and empires—'tis to be forgiven
That, in our aspirations to be great,
Our destinies o'erleap their mortal state
And claim a kindred with you; for ye are
A beauty and a mystery, and create
In us such love and reverence from afar,
That fortune, fame, power, life, have named
Themselves a star."

Tennyson in the "Palace of Art" thus alludes to the stars that "garlanded the heavens" and

"Clusters and beds of worlds and bee-like swarms of
Suns and starry streams;
She saw the snowy poles of moonless Mars
That marvellous round of milky light
Below Orion, and those double stars
Whereof the one more bright
Is circled by the other."

Like many precious gems of varied hue the constellations differ in brightness. The beautiful cluster of the Pleiades or Seven Sisters, were believed to shed their happy influences on earth and were closely associated with human destinies in ancient times.

In every region of the globe benign influences were ascribed to these stars. They were known in Greek mythology as the seven daughters of Atlas and Pleione. According to tradition, they were supposed to have died from grief in consequence of the death of their sisters the Hyades, or on account of the fate of their father, who for treason, was condemned by Zeus to bear on his head and hands the vault of heaven, on the mountains of north-west Africa which perpetuate his name.

All ancient writers agree, that after their death or translation, the seven daughters were transformed into the stars named Alcyone, Electra, Maia, Merope, Sterope, Taygeta and Celaeno.

They are referred to in the book of Job,* when God speaks out of the whirlwind and asks the patriarch: "Canst thou bind the sweet influences of Pleiades or loose the bands of Orion? Canst thou bring forth Mazzaroth in his season? or canst thou guide Arcturus with his sons?"

The Greeks were attracted by this cluster of stars at a very early period. Their heliacal rising was considered a favourable time for setting out on a voyage and their midnight culmination, which occurred shortly after the middle of November, was celebrated in some countries with festivals.

Mazzaroth alluded to in the book of Job is believed by some astronomers to refer to Sirius, a star which outshines every other in the firmament.

Its surpassing brilliancy as compared with other stars has ever rendered it a matter of fascinating interest.

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*Job, chap. XXXVIII verses 31, 32.

The ancient Egyptians worshipped it as Sothis and believed it to be the abode of the soul of Isis.

The races who inhabited the region of the Nile began their year with the rising of Sirius, and its appearance was regarded as a forerunner of the rising of the river with its fertilising flood, which was attributed to the influence of this brilliant and lustrous star.

Probably for local reasons it was regarded by the Romans as a star of evil omen. Its appearance above the horizon after the summer solstice, was believed by them to be associated with pestilence and fevers consequent upon the oppressive heat of the season.

The dog-days were reckoned to begin twenty days before and to continue twenty days after the heliacal rising of Sirius, the ‘dog-star’. During that period a peculiar influence was believed to be diffused which caused diseases in men and madness among dogs. Certain drugs and medicines were supposed to have deleterious effects if administered during this period, a belief which persisted down to the end of the seventeenth century.

Homer thus alludes to the star:

> “Whose burning breath
> Taints the red air with fevers, plagues and death.”

Sirius is said to emit seventy times the quantity of light and to be three times more massive than the Sun, and at the distance of this star, fifty billions of miles, the Sun would shrink to the dimensions of a star of the third magnitude.

Another of the remarkable and variable stars is Mira, ' the wonderful,' in the constellation of Cetus, which was first observed by David Fabricius in the sixteenth century.

When at its maximum brilliancy it shines for two or three weeks as a star of the second magnitude. It then begins gradually to wane and at the end of three months becomes invisible. It thus remains for five months, then reappears and during the three months ensuing, regains by degrees its former brilliancy.

Algol, the demon in the constellation of Perseus which adorned the head of Medusa, is one of the variable stars with a sinister reputation and astrologers ascribed to it many evil influences. For about two days and thirteen hours it is visible as a star of the second magnitude but then begins to decline, and in about four hours sinks to the dimensions of a fourth magnitude star, and remains in this condition for twenty minutes. It then increases gradually, until the expiration of four hours it regains its former brilliancy which it retains for two days and thirteen hours, then again goes through the same cycle of changes.

The colours emitted by various stars, the significance of which will be referred to later, may be compared to those of precious stones. Some, like Sirius, have been compared to the sparkle and flash of the diamond of yellow, blue and red, others such as Antares have a ruddy hue similar to the ruby, while the topaz, emerald, aquamarine and sapphire may all be said to be represented in the galaxy of the heavens.

The romance of the stars was interwoven with mythology and so became associated with the art of foretelling the future and other branches of astrology.

CHAPTER II

THE MYSTERY OF THE ZODIAC

BOTH mystery and romance have ever been associated with the Zodiac, that imaginary girdle encircling the earth through which the sun, the moon and the planets pass during the year. The word is derived from the Greek, meaning a little animal. Its division into signs or parts is attributed to the Sumerian and Akkadian races that peopled the hills and valleys on the banks of the Euphrates at a very early period.

Originally the Zodiacal signs consisted of Taurus the bull, Cancer the tortoise or crab, Virgo probably the moon goddess, Scorpio the scorpion, Capricorn the goat-man goat-fish, and Pisces the fisherman. Later came Aries the ram, Gemini the twins, Leo the lion, Libra the balance or scales and Sagittarius the bowman or archer. To these Aquarius the water-carrier was added which completed the twelve signs.

Many and various reasons have been suggested for the choice of these symbols from time to time, and although some appear to form a probable solution of the mystery, none of the conjectures are entirely satisfactory.

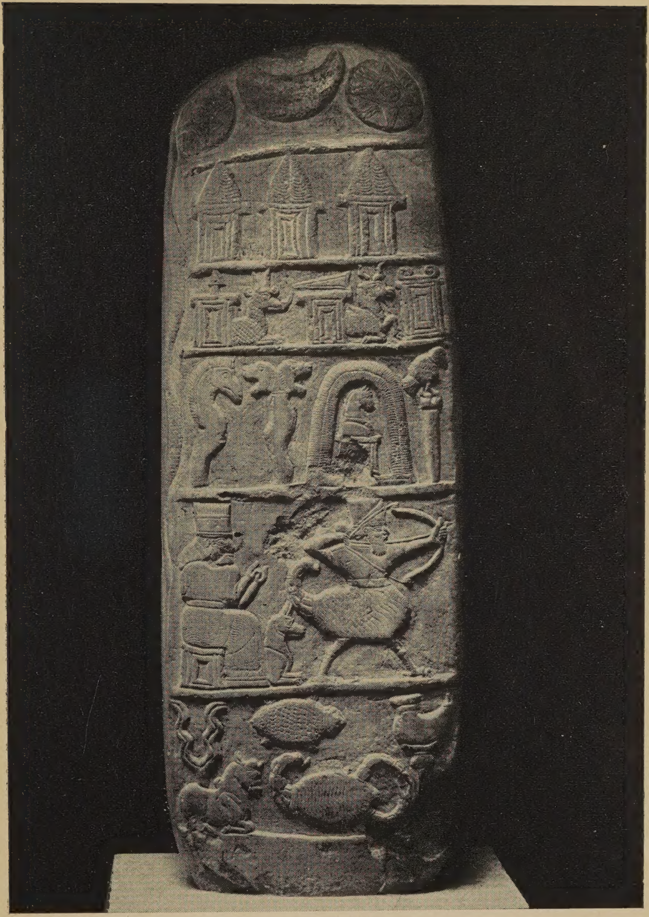
Pluché and Dupuis endeavoured to establish the principles of an astro-mythology by tracing the progress of the Moon through the twelve signs in a series of adventures which may be compared to the wanderings of Isis.

It should be remembered that the first observers were men who depended for their subsistence on a familiarity with the changes of the seasons. They watched the stars singly and in groups and thus probably began to associate them with familiar objects, animate and inanimate.

There seems to be little doubt, that the flocks and herds first suggested such names as the bull and the ram. The figures and shapes of men, horses, birds and fishes would be naturally recognised, also the implements of husbandry like the plough and the weapons of the huntsman. Their enemies the lion, and the bear, and their friend the dog, suggested names for some of the constellations and finally the altar, on which the first fruits of harvest and vintage were presented or the flesh of lambs or goats consumed by sacrificial fire, would be figured by the fanciful eye among the orbs of heaven.

Others attribute the origin of some of the signs to the Egyptians and the Greeks. The latter peopled the sky with their fabulous heroes and poetical myths. Thus among the constellations, Sagittarius the archer was attributed to the centaur, and Aries the ram, on account of its association with the golden fleece. Then we have Perseus and Andromeda and Orion the gigantic hunter, all derived from Greek mythology.

On the other hand there is evidence that certain of the signs are of greater antiquity as instanced in the Scorpion, which is carved on some of the Babylonian boundary stones which date back to the Kassite Period. There is a



A BABYLONIAN BOUNDARY STONE SHOWING ZODIACAL AND PLANETARY SIGNS. B.C. 1100

(British Museum)

Facing page 28

legend recorded in the Assyrian tablets, in which a scorpion man who guarded the gate leading to the Masu mountain played an important part. He and his wife watched the sun at rising and setting.

On some of the ancient Babylonian boundary stones, there are representations in miniature, of the aspect which the heavens presented to the people of that period. The disks of the Sun and Moon together with Venus—Ishtar are represented, as also the symbols of the Scorpion, the Bird, the Dog, the thunder-bolt of Adad, the Mace, the Dragon who embraces in his folds half the entire firmament, the Tortoise and the Archer.

Long before the time of Assur-bani-pal the eighth month was known to the Babylonians as " the month of the star of scorpio," the tenth month belonged to the " star of the goat," and the twelfth to the " star of the Fish of Ea."

There is an allusion to Gemini in a Babylonian tablet recording an observation about 273 B.C. The translation is given as follows :

" On the 18th—cloudy and dark—on the night of the 19th in the morning the moon was distant about 6 ammat from the westerly Twin."

As the Babylonian doctrines spread to other countries they became grafted into native beliefs and this is shown in the Zodiac adopted by the Egyptians who substituted the hippopotamus, the jackal and the thigh, for draco, the little bear and the great bear. In some inscriptions also the crocodile is represented in place of the hippopotamus, as it was regarded as sacred by some local tribes.

In India and China, local animals and divinities were introduced in place of some of the Babylonian signs, and although the Chinese possessed a number of independent symbols representing various constellations, the Babylonian astrology shows its impress on their Zodiac.

The Persians, Arabs and the Romans, however, adopted the symbols employed by the Greeks, and these came down to the period of the Christian era.

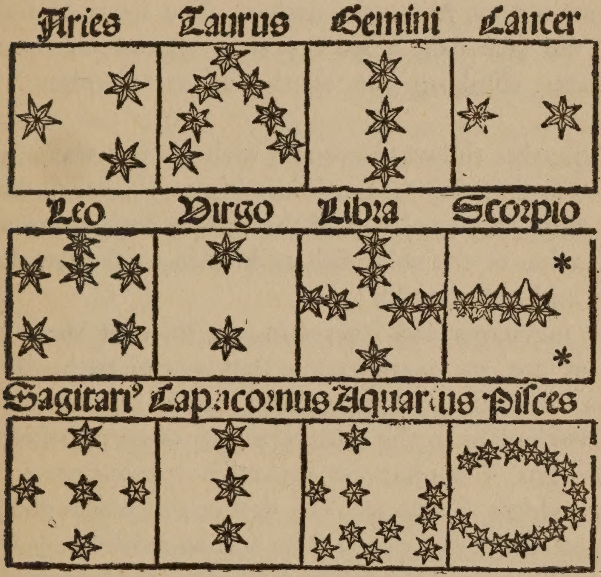
The remarkable manner in which the principles of astrology spread throughout the world and even reached the primitive centre of American civilisation, is evidenced in the Zodiac of the early races of Mexico.

It is a curious circumstance and a problem that has not yet been solved, that seven of the twenty days constituting the Aztec month, bore names apparently borrowed from the Chinese horary signs. The Hare, Monkey, Dog and Serpent re-appeared without a change, but for the Tiger, Crocodile and Hen, which were unknown in America, the Ocelot, Lizard and Eagle were substituted. The Aztec calendar dated from the seventh century but the Zodiacal tradition is thought to be much earlier.

Of the various theories advanced as to the origin of the symbolic meanings of the signs, some writers call attention to the fact, that in a few, there is a striking natural resemblance between the form portrayed and the actual arrangement of the stars.

"Thus," states one, "the stars being regarded as a 'heavenly flock,' the star which opens the year is naturally the leader, the stars which compose it have no actual resemblance to the animal, but the stars of the constellation were ultimately grouped in accordance with the animal shape.

“ The Bull which was originally the first of the Zodiacal signs is a lunar re-duplication and like the Ram probably first consisted of a single star.


Aries
Taurus
Gemini
Cancer
Leo
Virgo
Libra
Scorpio
Sagitari⁹
Capricornus
Aquarius
Pisces

CONSTELLATIONS OF THE ZODIAC
From a woodcut, 1515

“ The two great stars, Castor and Pollux, side by side, naturally represent the Twins.

“ The Crab was the emblem of darkness, which seizes, swallows or guards the light and the light powers.

"The Lion was connected with the hottest part of the year which was a re-duplication of the leonine Sun.

"Virgo was the Moon goddess, while the stars lend themselves to an appropriate figure to represent the Scorpion.

"With respect to Sagittarius, the configuration suggests a bow, hence the archer. The form of Capricorn, the goat-fish, a watery sign, represents the sun of winter climbing out of the abyss of night, the deep.

"Aquarius the water-pourer with his urn was appropriated to the rainy season, while Pisces, the fishes, which are a dark nocturnal sign of the watery region, are a re-duplication of the solar fish as hidden in the depths of ocean and underworld."

But ingenious and interesting as some of these conjectures are, on examination they prove to be by no means convincing. Thus while Virgo as represented by the Babylonians in the form of an ear of corn, being one of the signs of the harvest season, is appropriate to the Moon goddess, Capricorn, the sign out of which the sun emerged at the end of the year, is also more likely to be a re-duplication of the fish-god Ea who was supposed by the Babylonians, to have arisen from the deep, than a symbol of the sun of winter climbing out of the abyss of night.

Libra, the balance, is figured in both the Egyptian and the Roman Zodiacs and Sagittarius is represented in the early Zodiacs of India and Egypt.

In Greek mythology the latter is said to be represented by Cheiron the centaur who, according to the legend related by Ovid, was slain by Hercules with a poisoned arrow. Cheiron, realising that the wound was mortal, begged Jupiter to deprive him of immortality and he was therefore placed among the constellations.

The Arabs called Sagittarius the bow and in the Hindu Zodiac the name signifies an arrow.

Scorpio, one of the earliest signs represented on the Babylonian boundary stones, was called by the Arabs, the "scorpion's heart." The Greeks associated it with the scorpion which "sprang out of the earth at the command of Juno and stung Orion the mighty hunter, of which wound he died."

Taurus, the "prince and leader of the celestial hosts" is thus alluded to by Tayler:

"I mark stern Taurus through the twilight grey,
The glinting of thy horn,
And sullen front, uprising large and dim
Bent to the starry Hunter's sword at bay."

In all the ancient Zodiacs Taurus apparently began the year. The Apis bull of Egypt was looked upon by some as a living representation of the Zodiacal bull. According to Greek mythology he was the bull that carried Europa over the seas to the country which derived from her its name. The Greeks represented Virgo as Ceres holding in her hands the emblems of the harvest, the Egyptians associated her with Isis who is also represented as carrying ears of corn and in the Zodiacs of Denderah and Thebes she is without wings.

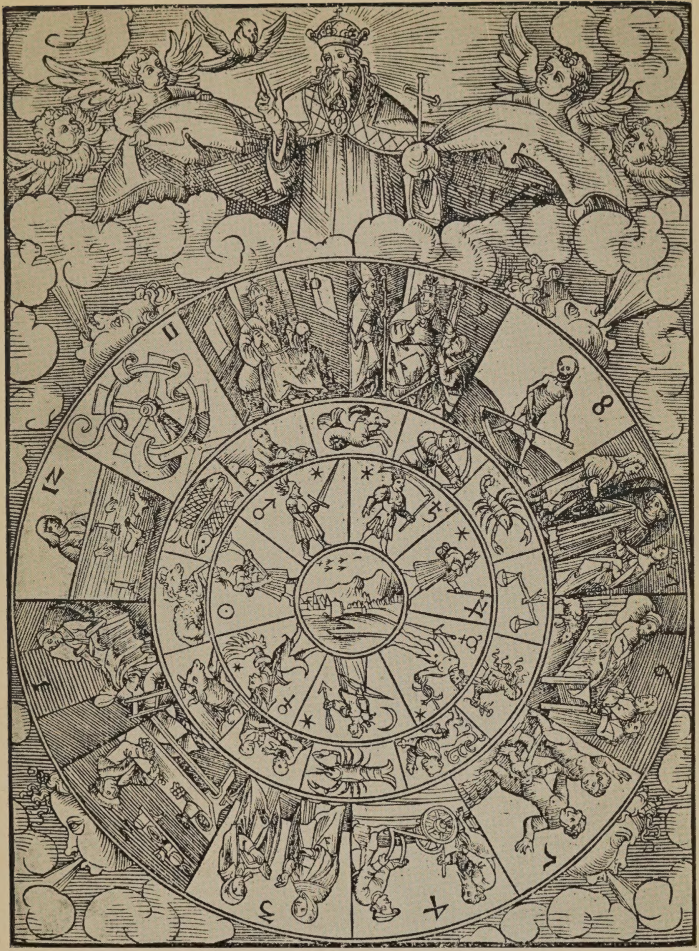
The Egyptians adopted from the Greeks the twelve-fold division of the Zodiac substituting, however, many of their own symbols. Thus Aries became the fleece, Gemini two plants, Cancer a scarab, Leo a knife, Libra was sometimes the mountain of the sun, Sagittarius an arrow, Scorpio a serpent, Capricorn, Life or a Mirror as an image of life, and Aquarius water.

It appears probable, that the Greek Zodiac was introduced into India together with some of the doctrines of astrology at an early period, and from thence, according to some authorities, it was transmitted to China and Tibet by Buddhist missionaries.

The characters or symbols used by astrologers to denote the twelve signs are probably of Greek origin, but although the meaning of some of them is obvious on account of their resemblance to the sign they represent, with others the connexion is obscure. The symbol for Aries represents the head and horns of a ram ♈ ; that of Taurus the head and horns of a bull ♉ ; Gemini is that of two persons standing side by side ♊ ; Leo the head and mane of a lion ♌ ; Libra the beam of a balance ♎ ; Sagittarius an arrow ♐ ; while Aquarius is represented by two wavy lines similar to the Egyptian hieroglyph for water ♒.

Every sign was supposed to possess a virtue peculiar to itself and the whole Zodiac was of fundamental importance to the astrologer.

At a later period, each sign was believed to preside over some nation, kingdom or city. Over individuals they exercised an influence on their personal appearance, temperament, character, health, fortune and destiny,



THE ZODIAC, PLANETS AND SEASONS
From a woodcut, 1515

Facing page 34

while in the Middle Ages, plants, herbs, animals and mineral objects were believed to be also affected and ruled by the various signs of the Zodiac.

Judicial astrology depended for its predictions upon the position of the planets in the " twelve houses " at the moment of an infant's birth, but the position of the sun in the Zodiac had also to be taken into consideration, as the signs had a special astrological significance in connexion with the destiny of the child, for good or for evil.

Astrologers divided the twelve signs into three groups according to the belief of early philosophy, which they called the Four Triplicities. The first, denoted as the " Fiery " and considered masculine, included Aries, Leo, and Sagittarius. The second termed " Airy," were Gemini, Libra and Aquarius and were also masculine. The third or " Earthy," which included Taurus, Virgo, and Capricorn were regarded as feminine, as also the fourth group called " Watery," which consisted of Cancer, Scorpio and Pisces.

Certain qualities or powers attributed to the signs were believed to affect the human body. Thus Aries was regarded as hot and dry and produced a lean, spare and strong person. Taurus was cold and dry and induced a rather brutal and melancholy temperament, slow to anger. Gemini was hot and moist and produced a fair, tall and straight body and sanguine temperament. Cancer was cold and moist, and persons born under it became pale, short of stature and were phlegmatic. Leo was fiery, hot and dry and imparted a large body, a strong voice and a bold and resolute character. Virgo was cold and dry and produced a slender body, of brown complexion, but the person would be witty and studious. Libra was sanguine, hot and moist and produced a tall, well-built and handsome body of a friendly and kind disposition. Scorpio was cold and phlegmatic and produced a robust but corpulent body with short neck and thick legs, and a thoughtful and reserved disposition. Sagittarius was fiery and dry and produced a well-formed body, with a ruddy complexion and active habits. Capricorn was cold, dry and melancholy, and produced a thin, narrow-chested body but a witty and talented disposition, upright in character. Aquarius was hot and moist, and imparted a robust, strong body of sanguine character but of pale countenance. Pisces was cold, moist and phlegmatic, and produced persons of short stature with fleshy and ill-shaped bodies and of a weak and vacillating disposition.

If parts of two signs occupied the ascendant together, in casting the nativity, a portion of the body would belong to one sign and the remainder to another.

Each sign of the Zodiac was associated with certain colours. Thus Aries was white and red; Taurus, red mixed with citron; Gemini, red and white mixed; Cancer, green or russet; Leo, red or green; Virgo, black spotted with blue; Libra, black or dark brown; Scorpio, dark brown; Sagittarius, light green or olive; Capricorn, black or very dark brown; Aquarius, sky blue; and Pisces, pure white or glistening light.

The most important powers attributed to the signs, were the influence they were believed to effect on the various parts and internal organs of the human body. This doctrine was a later development and will be described in detail when we come to deal with the association of astrology and medicine.

CHAPTER III

THE ASTROLOGERS OF CHALDEA OR WISE MEN OF THE EAST—STAR-WORSHIP—BABYLONIAN AND ASSYRIAN ASTROLOGY

IT is generally admitted that the first correct astronomical observations were made by the Babylonians. From them also we have the early records of astrology, the foundation of which they attributed to the god Marduk or Bel, who according to Berossus, created the Sun, Moon, Stars and the five planets.

They recorded eclipses, and made observations of the rising and setting of the heavenly bodies over two thousand years before the Christian era.

Considering the stars above them as the vice-regents of the Great Supreme, they watched them " pathing the heavens," and began to identify the fate of nations and individuals with the power and will of the mighty spirits who inhabited them.

The Chaldeans of the Old Testament became known as the wise men, who devoted themselves to the study of the heavens and to acquiring the wisdom of the gods.

There seems little doubt that astrology had its birth in Chaldea, and each race that conquered it adopted some of the doctrines.

Strabo who died in A.D. 24, records, that the people who inhabited a country near the borders of the Persian Gulf, were skilled in astronomy and the casting of horoscopes, and their reputation for possessing magical powers became so widespread, that the very name Chaldean, from a very early period, became synonymous with astrologer and magician. Even as late as the time of Alexander, the Chaldean astrologers were held in high esteem and regarded as men of importance. His court is said to have " swarmed with astrologers, sooth-sayers and prognosticators."

They are said to have been the inventors of the gnomon, and to have been the first to divide the day into twenty-four hours.

Their priest-hood consisted of the learned men of religious knowledge who were also practitioners of magic and they believed that the stars ruled the destinies of Kings and Empires and the rulers consulted them as to the most favourable moment for the execution of their projects.

" Astrology was the mistress of the world. It was taught secretly in the temples and its adepts became almost a distinct class or society," says Maspero.

"The occupation was a lucrative one and the astrologers went about the country drawing up horoscopes and arranging schemes of birthday prognostications."

They had mapped out the fixed stars in constellations ; Northern, Zodiacal and Southern ; the ecliptic into a lunar Zodiac and a solar Zodiac of twelve asterisms.

They had calculated that the true length of the solar year was 365 days and a quarter (nearly), and had divided the period of 24 hours into twelve bêru (double hours) in accordance with the divisions of the equator, each of which was divided into sixty minutes and each minute into sixty seconds.

Thus it is recorded that: "The day and the night were balanced, there were six bêru of day and six bêru of night."

Finally, they believed that the Kosmos was sustained by Divine providence, and that the movements of the stars did not occur by chance but by the determinate will of the gods.

All this we know from the tablets that once formed part of the library of the Babylonian King Assur-banipal who flourished 668 years before the birth of Christ.

The astrologers continually watched the courses of the stars ; they saw them appear and disappear, hide themselves under the earth to return at the other extremity of the horizon, then rising again to a new life, always victorious over the darkness but afterwards losing themselves in the brilliance of the sun.

They followed the windings of the planets and wondered at the eclipses of the moon, which they thought was due to the attacks of seven evil spirits who dimmed her light.

To them the influence of the stars upon the world seemed undeniable. Did not the rising and setting of the sun every day bring heat and cold as well as light and darkness? Did not the change of the seasons correspond to a certain state of the sky? they probably argued. It was not, therefore, to be wondered that they should also conclude that the stars had certain connexion with the phenomena of nature and the events of human life.

Plutarch alludes to the attributes which the Chaldeans gave to the planets regarding their influence on mankind. He states: " Respecting the planets which they call ' birth-ruling divinities', the Chaldeans lay down that two (Venus and Jupiter) are propitious and two (Mars and Saturn) are malign, and three (Sun, Moon and Mercury) are of a middle nature and one common."

Their predictions were partly founded upon frequent coincidences which they had been able to observe, hence their belief that the planets exercised sometimes good and sometimes evil influences.

The passage in St. Matthew where the wise men say: " We have seen his star," points to a belief in a particular star indicating a birth. " In Bethlehem," said the prophet, " should be born a Saviour and we have seen his star in the east." It is evident that the star travelling west would lead them across the star-lit plains of Judea.

The astrologers or wise men probably arrived six hours after the birth, when the star had reached the meridian of Bethlehem. How they drew their deductions from which they made their prediction is a mystery, but that they were able to fore-tell certain events in a remarkable way is proved by early records.

It will be interesting here to mention the names which the Sumer-Akkadians, those primitive pastoral people of early times, who inhabited the valleys and hills near the Euphrates, gave to the planets and stars. Some difference of opinion, however, still exists as to the correct appropriation of the names.

It is evident how they reflect the calling of these races, who as shepherds of flocks and tenders of herds, were constant observers of the heavenly bodies.

They are thus recorded :

Ilu	Sin	u	ilu	Šamaš
The god	the Moon	and	the god	the Sun

Ilu	Umun-pa-e
The god	(Jupiter)

Kakkab	Dilbat
The star	(Venus)

Kakkab	Lu-bad	Kakkab
The star		The star.

Lu Bad Sag Uš	ilu	Lu Bad Gu Ud
(Saturn)	the god	(Mercury)

Kakkab	Zal Bat-a-nu (Mars)	Sibu kakkabâni Lu-bad
The star		

Nature-worship was the natural religion of these early tenders of flocks and herds. As the Sun tinted the dawn and cast its beneficent rays over the valleys and then sank to rest in crimson glory behind the hills, it impressed them by its beauty and power. At night the planets of varied brilliancy attracted their attention, and they probably began to draw conclusions from those which were in the ascendant at the time of birth and so to associate them with human beings.

Saturn seemed to indicate to them sadness of temperament, Venus vivacity and brightness, Jupiter geniality and good nature, while Mars was associated with bravery and warlike proclivities.

The following beautiful " Hymn to the setting Sun " sung by the priests in ancient Babylon, was translated by T. G. Pinches.

" Sun-god in the midst of heaven
At thy setting,
May the latch of the glorious heavens
Speak thee peace.
May heaven's door to thee be gracious,
May the Director thy beloved messenger direct thee.

Lord of E-bara, may the road of thy path be prosperous,
Sun-god cause thy highway to prosper
Going the everlasting road to thy rest,
Sun-god, thou art he who is judge of the land
Causing her decisions to be prosperous."

The Babylonians were the first to erect the edifice of a cosmic religion based upon science, which brought human activity and human relations with the astral divinities into the general harmony of organised nature. A scheme of correspondence between the phenomena in the heavens and occurrences on earth was worked out. Babylon became the mother of astrology where it reigned supreme, from whence it afterwards spread over the world, subduing the cults of Egypt and transforming the ancient paganism of Greece and Rome.

Their astrologers observed the conjunctions of the Moon with the planets, and of the planets with each other and their situation in the signs of the Zodiac.

They attributed a particularly powerful influence to the stars they observed moving unceasingly over the vault of heaven, which they conceived to be a solid dome quite close to the earth. These brilliant objects inspired them with superstitious fear and in their mysterious and complicated groupings, they saw fantastic shapes of polymorphous monsters, the forms of sacred animals, imaginary personages and strange objects, some of which survive in the figures of our celestial sphere to-day.

They noted the most important social or political events which had accompanied or followed certain aspects of the heavens, and these as we shall see later, they carefully recorded on their tablets of clay, together with all the astronomical phenomena from which they derived their prognostications.

Divination by means of the stars was thus elevated above all other methods, and the art of the observation of the heavens, which had been gradually perfected by the priests, became in their hands a body of astral doctrine which permeated the entire Babylonian region. "Thus," says Jastrow, "the star-worship which developed in connexion with the science of the observation of the heavens was at the bottom a new religion." With the belief which attributed to the Sun and Moon a powerful effect on the earth, a preponderating influence over the determination of destiny had also been assigned to the five planets which traversed the constellations of the Zodiac. These became identified with the principal figures of the Babylonian and Assyrian pantheon."

The fixed stars, singly or grouped in constellations, were assigned less important lords, heroes or genii.

To the Sun, Moon and five planets they gave the name of "Interpreters", as they were believed to make manifest to man the purposes of the gods.

The twelve signs of the Zodiac and the thirty-six decans they called the "Counsellor gods", and outside the Zodiac, twenty-four stars, twelve in the Northern and twelve in the Southern hemisphere, were termed the " Judges " of the living and the dead.

From the movements of the heavenly bodies which had been observed from remote times, they professed to foretell hurricanes, rains, droughts, and the good or evil fortune that was to come to countries, nations, kings and individuals.

They admitted that the principle of life, which warms and animates the human body, was the same essence as the fires of heaven. From these the soul was said to receive its qualities at birth, and at that moment, the stars determined its fate here below. In this belief, we have the key note of astrology.

From the Assyrian tablets which date from about 722 B.C. we know by that time they had traced the ecliptic, that is the line which the Sun seems to follow in the sky during its annual course, and they had divided it into four parts corresponding to the four seasons. They drew up a list of constellations corresponding to the various months and from the fixed stars distinguished the planets to the number of five, and to these were added the Sun and the Moon.

Diodorus Siculus states that, " the Babylonian priests observed the position of certain stars in order to cast horoscopes, and that they interpreted dreams and derived omens from the movements of birds and from eclipses and earthquakes."

The Assyrians assimilated the doctrines of the earlier Babylonians and their theology was a branch of astrology.

With them the Zodiac formed the twelve houses through which the day star passed successively during the year. The twelve signs were ruled by as many gods as they had of the corresponding months under their influence. It is stated that each month was divided into three parts making in the whole thirty-six sub-divisions to which preceded as many stars. Of these thirty-six gods, one half ruled over the things which happened above the earth and the others presided over things under the earth.

The Sun, the Moon and the five planets occupied the highest rank, and among the latter, Saturn was regarded as the most elevated aster as it was the most distant of all.

The Assyrians attributed to each planet a particular deity and name. To them Jupiter was Marduk, Mars was Nergal, and Mercury was Nebo. These were termed masculine, while the Moon, which they named Sin, and Venus, Dilbat, were the feminine asters.

" The fame of the astrologers of Assyria was great throughout the land," says an early writer.

A story is told of Alexander how when walking one day along the shore towards Babylon, he felt impelled to consult the wise men and consult them about the future.

" Do not enter that town," replied the astrologer he questioned. " It is evilly fatal to thee. Be warned in time for the stars are ever true. As their light scintillates and makes our nights a marvel of truth and glory, so the truth of their language shall eternally shine to him who knows how to read them.

" Flee from this town where thy fatal star reigns."

Alexander was deeply impressed by this warning and for a time turned aside from Babylon. But later he entered the city where he came by his death.

The night before he died, according to a chronicler, " some of his leading generals kept vigil in the fane of Serapis waiting for a favourable sign from the god, but in the first half of June, 323 B.C. the great conqueror passed away and a deep silence fell on Babylon for four days and four nights."

From Mesopotamia the astral-mythological cult of Babylon penetrated the Orient and to Egypt, Greece and Rome from whence it spread among the nations of the west.

Among the Hebrews the Chaldeans were the chief astrologers mentioned in the Old and the New Testaments and what knowledge the Jews had of the subject doubtless came from that source.

The planets and constellations are first alluded to in the history of Joseph, where in the second dream, " he beheld the Sun and the Moon and the eleven stars which made obeisance to him." There are also Jewish traditions assigning a constellation to each of the tribes of Israel.

According to Josephus, each of the twelve precious stones that formed the High Priest's breast-plate bore the name of a tribe, connecting them with the signs of the Zodiac.

" And for the twelve stones," he states, " whether we understand by them, the months, or whether we understand the like number of the signs of that circle which the Greeks call the Zodiac, we shall not be mistaken in their meaning."

The character of the devices are said to have been borne on the standards carried by the four divisions of the host in the march through the wilderness.

Each division consisted of three tribes, and were known by the name of the principal tribe which formed it. The camp of Judah was on the east, and the division of Judah led on the march. The camp of Reuben was on the south, that of Ephraim on the west and that of Dan on the north, which brought up the rear.

The traditional devices, like totems, shown on the four standards, are said to have been a lion for Judah, a man and a river for Reuben, a bull for Ephraim and an eagle and a serpent for Dan. It is asserted by some, that in these four standards, the lion, man, ox and eagle, and in two cases an additional symbol recall certain symbols of the constellations. Thus, the man and a river, the device of Reuben represented Aquarius the water-pourer, the lion of Judah, Leo; the bull of Ephraim, Taurus; and the eagle and serpent, two of the constellations.

Solomon was credited with a knowledge of astrology as well as of magic. This is based on the passage in the "Book of the wisdom of Solomon" in the Apocrypha; "For (God) Himself gave me unerring knowledge of the things that are—the circuits of years and the positions of stars;—the thoughts of men, the diversities of plants and the virtues of roots."

Apparently in Solomon's time, astrology and magic had merged into one. The Jewish prayers to the planets are said to date from the third or second century before the Christian era. In them, both special angels and demons are assigned to the different bodies. The association of angels with the planets was a connecting link with magic. The angel Masleh was said to be the medium by means of which the power and influence of Jah descended into the Zodiac. Sabbathi was associated in a similar way with Saturn.

The angel Zadkiel transmitted power to Jupiter, and Gamaliel or Geburah, descended through the sphere of Mars and imparted fortitude in time of war and affliction.

Raphael was associated with the Sun, giving heat and brightness to it, and Michael with Mercury, giving benignity and intelligence. Adonai who governed the angel Aniel was associated with Venus, and Gabriel with the Moon. These planetary demons and angels were supposed to regulate the destinies of men for evil or good, and the magicians claimed to control them.

The Sabeans believed, that every planet was inhabited by a spirit as a star-soul, and that the decyphering of the figures of the conjunction and opposition of the planets, made the prediction of man's future destiny possible.

CHAPTER IV

THE ASTROLOGERS OF NINEVEH AND BABYLON AND THEIR PREDICTIONS 5000 YEARS AGO

MANY of the official records of the early astrologers of Nineveh and Babylon are still extant among the clay tablets inscribed in cuneiform characters now preserved in the British Museum.

Some of these interesting ancient documents which throw a light on the methods employed by the early astrologers have been translated by Dr. R. Campbell Thompson, to whom we owe much of our knowledge of Babylonian science.

He tells us, that when Assur-bani-pal, King of Assyria, who flourished 668 to 626 B.C., added to the Royal library at Nineveh, his contribution of tablets included many series of documents which related exclusively to the astrology of the ancient Babylonians, who in turn had borrowed it from the Sumerian invaders of the country and that some of these probably date back to the time of Sargon I about 2800 B.C.

The important part that astrology played in the religious system of the Babylonians is evidenced from the passage in Isaiah: "Let now the astrologers, the star-gazers, the monthly prognosticators, stand up and save thee from these things that shall come upon thee."*

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* Isaiah, chap. XLVII, ver. 12

The astrologer who could fore-tell prosperity and good-will for the nation, and prognosticate disasters or calamities for their enemies, was a man whose words were regarded with reverence and awe. They were inscribed as treasures to be preserved for all time. Nothing was too great or too small to become the subject of an astrological forecast and every event, from a national calamity, such as famine or disaster to the army, down to the appearance of the humblest peasant's last-born child, was seriously considered and proved to be the result of causes which had already been duly recognised.

The heads of the astrologers were men of high rank and position and their office was hereditary. Under the chief astrologer were other minor officials. The twelve signs of the Zodiac are thus alluded to in a text from the fifth tablet of the Creation legend :

> " He (Marduk ?) prepared the mansions of the great gods.
> He fixed the stars, even the Lumasi to correspond to them.
> He ordained the year, appointing the signs of the Zodiac
> For each of the twelve months he fixed three stars."

Marduk is here represented as setting in order the heavenly bodies. He allots the stations to the great gods, dividing them into the constellations of the Zodiac and the months of the year, so that every month had its tutelary deity.

Then he divides the constellations of the Zodiac appropriating to each its special sign.

Although the Babylonian astrologers deduced omens from all the celestial bodies known to them, it is evident that the Moon was the chief source from which they were derived.

The shape of the Moon's horns was examined with great care and it was noted whether they were pointed, "equal" or "unequal". Thus it is recorded, "if the horns are pointed, the King will overcome whatever he 'goreth', or 'when the Moon rideth in a chariot the yoke of the King of Akkad will prosper.'"

The agricultural character of the words used here are significant of the people of Akkad.

Halos, both of the Sun and the Moon also formed sources from which omens were derived. Two halos were known, one called *tarbasu* and the other *supuru.* Both these words mean "sheep-fold," because the Moon was regarded as the shepherd of the stars or the celestial sheep within the halo.

The influence of the Moon on sheep and cattle upon earth is thus described : "Thy word O Moon-god maketh sheep-fold and cattle-pen to flourish."

A number of omens were derived from the entrances of planets into the signs of the Zodiac, and the influence of the stars in the various parts of it was thought to be very important.

The signs where the gods stood in the Zodiac were called *manzalti* or "stations."

Dark clouds were said to herald wind, earthquakes to portend destruction and the invasion of enemies, while eclipses typified disturbance.

As portents of births it is interesting to find that monsters were regarded as omens. Thus, in one, increase of power is augured to the King because a sow brought forth a pig which had eight legs and two tails.

It was believed, that when the horns of the Moon faced equally, " there would be secure dwelling for the land." When at the Moon's appearance its horns pointed away from one another, there would be " an overthrowing of fortresses and a downfall of garrisons." Another text states: " There will be obedience and goodwill in the land when the Moon at its appearance is very bright. The crops of the land will prosper."

Another event which is fore-told from the position of a planet:

" Mercury at sunset has stood (?) within kumal. It is lucky for the King my lord."—" The King of Aharrû will be slain with the sword."

Prognostications from halos are numerous, thus " when a halo surrounds the Moon and Jupiter stands within it, the King of Akkad will be besieged."

Dark halos round the Moon were regarded by the Assyrians as indications of rain and bad weather.

" When a halo surrounds the Moon and Regulus stands within, women will bear male children."

" When a halo surrounds the Moon and Mars stands within it, there will be destruction of cattle in all lands, the planting of dates will not prosper."

The weather was frequently fore-cast from the planets, thus it is recorded: "When Mercury disappears at sunset it will rain as it disappears."

" When a halo surrounds the Sun and its opening points to the south, a south wind will blow."

"Mars has assumed a brilliance, Lubad-dir is for prosperity of people."

"When Jupiter goes forth with Venus the prayer of the land will reach the heart of the gods."

The significance attached to the position of the planets in the signs of the Zodiac is noticeable in the following texts:

"When Mars approaches Gemini, a King will die and there will be hostility."

"When Mars approaches Scorpio, the prince will die by a scorpion's sting and his son after him will take the throne."

The influence of the stars on the fate of the ruling monarch is evidenced in the following:

"When Leo makes its stars to shine, let the King wherever he goes, guard himself.

"When Leo is dark, lions and jackals will rage and the traffic of Aharrû will be hindered."

The weather and other prognostications are indicated in the following:

"When Jupiter stands fast in the morning, hostile Kings will be fortunate. There will be copious rains, plentiful floods in Akkad, corn and seasame will be plentiful."

"When the Moon occults Jupiter, that year a king will die. When Jupiter enters the midst of the Moon, the market of the land will be low."

A further allusion to prognostication from monsters is made in the text: "When a hermaphrodite is born, the son of the palace will rule the land (or) the King will capture."

In another it is recorded that, "When a fœtus has eight legs and two tails, the prince of the kingdom will seize power."

It is noticeable throughout the astrological tablets of the Babylonians and Assyrians that no mention is made of the influence of the signs of the Zodiac in connexion with disease and the parts of the body of man they were supposed to govern, an attribute which played such a prominent part in astrology at a later period.

CHAPTER V

ASTROLOGY IN ANCIENT EGYPT AND GREECE

THE principles on which Egyptian astrology rest are almost identical with the Babylonian and show that the doctrines of the wise men of the East penetrated into Egypt at a very early period.

The priests of the Pharaohs are said to have been instructed in astrology by the Chaldeans and practised magic in connexion with it by similar methods.

There is an ancient Egyptian tradition that Thoth was the earliest teacher of astrology, and that its origin goes back to the Sacred Books which he is said to have inscribed for instruction in science, but there is no foundation for the legend.

The Egyptian priests held the secrets and powers to perform prodigies which worked on the imagination of the people and they made predictions from the stars.

A knowledge of the heavenly bodies was an integral part of their theology and the worship of the Sun, Rā, extended throughout the country.

They established the undivided sovereignty and primacy of Rā, hence " the Sun became the conductor of the cosmic harmony, the master of the four elements which produces, nourishes and destroys animals and plants, and the supreme regulator of the movements of the stars. To it was attributed the formation of souls. Its glowing disk, darting its rays upon the earth constantly sent particals of fire into the bodies which it called to life and after death caused them to re-ascend to it."

They noted most carefully the movements and the positions of the planets as they passed through the Zodiac, and the supposed influence by each, for good or evil upon the body of men.

Herodotus alludes to the astronomical knowledge of the Egyptians and remarks, that they were close observers of the solstices, the knowledge of the exact motion of which was necessary to them, for this enabled them to find the date when the beginning of the rise of the Nile would take place.

They believed that the Sun changed in form according to the seasons and the signs of the Zodiac he occupied, and thought that the firmament was so close to the earth that it almost might be reached with a ladder.

According to Sir E. A. Wallis Budge, the Egyptians were the first to erect horoscopes and owing to the clear heavens, calm nights and dry atmosphere, they were enabled to note phenomena with the naked eye which in Western Europe can only be done by the aid of instruments. The earliest instance of the practise of casting a nativity and erecting a horoscope is connected with Nectanebus the last native King of Egypt, who reigned about 358 B.C. He is said to have been "profoundly learned in astrology, the interpretation of omens and the casting of horoscopes."

In Egypt, as is well-known, monuments still exist showing a knowledge of astronomical principles for the purpose of worship, which were called the " Mystery teachers of the Heavens."

Their Zodiac is represented in the temples of Thebes and Denderah, the latter dating from the time of the XVIIIth dynasty, about 1700 B.C.

The ancient Greeks called astrology the " Glory of the Chaldeans ", but whether they received their knowledge direct from them or whether it filtered through from Egypt, it is not yet known. According to a Greek tradition, it was Berossus, the Chaldean priest of Belus, who first introduced it into the country, but there is evidence that the Greeks were observers of the heavenly bodies at a period long anterior to this date, as practically every constellation figure of the Greeks, with the exception of Orion, is represented on their coins from 700 B.C.

There was a primitive belief in ancient Greece, that the Sun, Moon and stars were inhabited by the spirits of the dead. Heraclitus taught that the soul is of the same nature as the ether. After death, the body fell to dust and was reunited to the earth, but the glowing breath which had animated it ascended to the luminous fluid that extended above the clouds, and coalesced with the subtle air which was the source of all life.

Some of the early mystic cults, like the Pythagorean, held the belief that the spirits of the dead, departed to dwell in the Moon or shine among the constellations. This is testified by several inscriptions on memorial stones of the first century.

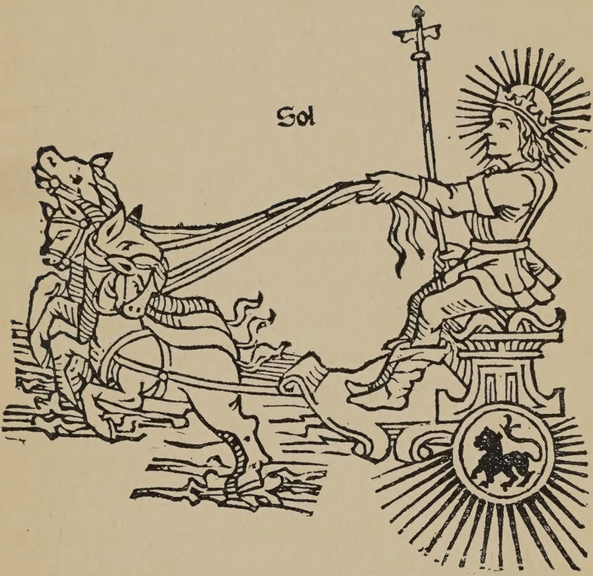
Thales, (640 B.C.) is regarded as the founder of astronomy in Greece. After studying in Egypt, he founded the Ionian school and taught the "sphericity of the earth, the obliquity of the ecleptic and the true causes of eclipses of the Sun and Moon." He believed the earth to be the centre of the universe and that the stars were composed of fire.

Pythagoras, who was born at Samos (590 B.C.) was the next great Greek astronomer, and, like Thales, journeyed to Egypt and also to India, to learn something of the science as known in those countries. On his return he founded his school, where he taught his theories and propounded the idea that the Sun was the centre of the planetary system and that the earth revolved round it.

After the overthrow of the Assyro-Babylonian empire the priests of those regions found refuge in Greece and began to disseminate their doctrines of astrology.

Astronomy and astrology became closely allied and the latter soon permeated the entire philosophical conception of nature, attained a commanding position in religious worship, and also began to influence the art of healing. Medical astrology assumed a definite position and we find even Hippocrates considering its value in prognostication.

The Greeks knew and recognised the five planets known to the Babylonians. They called Venus, on account of its brightness, the "Herald of the dawn," or "Herald of light"; Mercury, the "Twinkling star"; Mars on account of its colour, the "Fiery star"; Jupiter the "Luminous star" and Saturn the "Brilliant star." At a later period, these names were superseded by those of



SYMBOLIC FIGURE OF THE SUN
From a woodcut, 1489

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five of their divinities, Kronos, Zeus, Ares, Aphrodite, and Hermes, which were the analogues of the Babylonian Ninib, Marduk, Nergal, Ishtar and Nebo.

Homer and Hesiod both mention Venus as a morning star, " the brightest of all stars which comes to herald the light of dawn." The first appearance of the new moon was watched by the Greeks from the hill-tops and celebrated by sacrifices. This fixed the first day of their month.

The earliest complete description of the Greek constellations is given by Aratus of Soli in his poem " Diosemeia," written about 270 B.C., in which he interprets the rules of Judicial and Natural astrology that refer to the changes of the stars.

This work the Greeks considered to come next in beauty to the poems of Homer.

The constellations enumerated by Aratus correspond to those mentioned later by Ptolemy and are as follows :

Ursa Minor, the Little Bear ; Ursa Major, the Great Bear ; Draco, the Dragon ; Cepheus, the King ; Boötes, the Herdsman ; Corona Borealis, the Northern Crown ; Hercules, the Kneeler ; Lyra, the Lyre or Swooping Eagle ; Cygnus, the Bird ; Cassiopeia, the Throned Queen ; Perseus ; Auriga, the Holder of the Reins ; Ophiuchus, the Serpent-holder ; Serpens, the Serpent ; Sagitta, the Arrow ; Aquila, the Soaring eagle ; Delphinus, the Dolphin ; Equuleus, the Horse's head ; Pegasus, the Winged horse ; Andromeda, the Chained woman and Triangulum, the Triangle.

The Zodiacal constellations are Aries, the Ram ; Taurus, the Bull ; Gemini, the Twins ; Cancer the Crab ;

Leo the Lion; Virgo the Virgin; Libra the Scales; Scorpio the Scorpion; Sagittarius the Archer; Capricornus the Sea-goat; Aquarius the Water-pourer; and Pisces the Fishes.

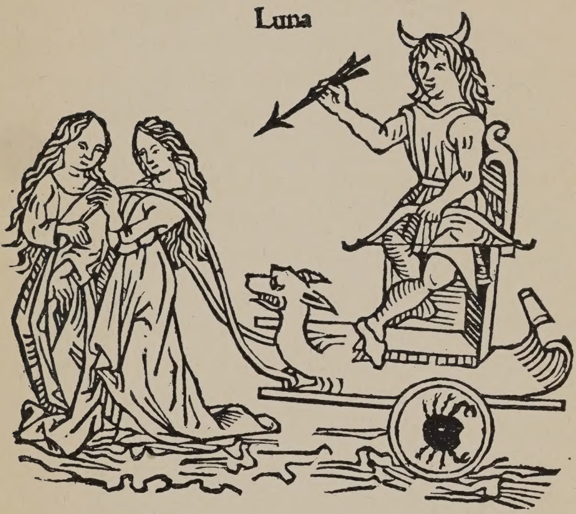
The Southern constellations are: Cetus, the Sea monster; Orion, the Giant; Eridanus the River; Lepus, the Hare; Canis major, the Great dog; Canis minor, the Little dog; Argo the Ship; Hydra the Water-snake; Crater the Cup; Corvus the Raven; Centaurus the Centaur; Lupus the Beast; Ara the Altar; Corona Australis the Southern Crown; Piscis Australis the Southern fish.

Among other famous Greek astronomers were Meton, Eudoxus and Nicetas, who were followed in the second century before the Christian era, by Hipparchus of Bythnia (140 B.C.) who catalogued 1081 stars. He determined the motions of the Sun and Moon and the length of the year with greater precision than his predecessors.

A remarkable personage who may be said to be intermediary between the Hellenes and the Romans, was Posidonius of Apamea, a Syrian, who was born about 135 B.C. After travelling in Spain, he settled in Rhodes, where he founded a school which attracted both the Greeks and the Romans.

He was learned in both astrology and magic, and became so famous that Pompey visited him and Cicero attended his lectures.

He is said to have inspired the "Astronomica" of Marcus Manilius who was probably a Chaldean by birth. He wrote his great poem about 45 B.C. which fell into



SYMBOLIC FIGURE OF THE MOON
From a woodcut, 1489

Facing page 62

the hands of Julius Firmicus Maternus, who gave it to the world.

This work in verse, embodies a mystic faith in astrology and the revelation of the future. It is in five books, the first dealing with astronomers and astrologers, the regular motion of the heavenly bodies, the appearance of comets, and the disasters which followed them. The second book is on the astrological properties of the Zodiacal signs. The third is devoted to rules, the fourth to the influence of the signs on human fortune, and the fifth, to the Zodiacal constellations. The following is a translation of a portion of his observations on comets :

"And sometimes fires flash through the liquid air,
From thinnest ether sprung ; sudden to rise,
And kindle in the sky, and swift to fail—
Comets, by ages far apart, are seen.

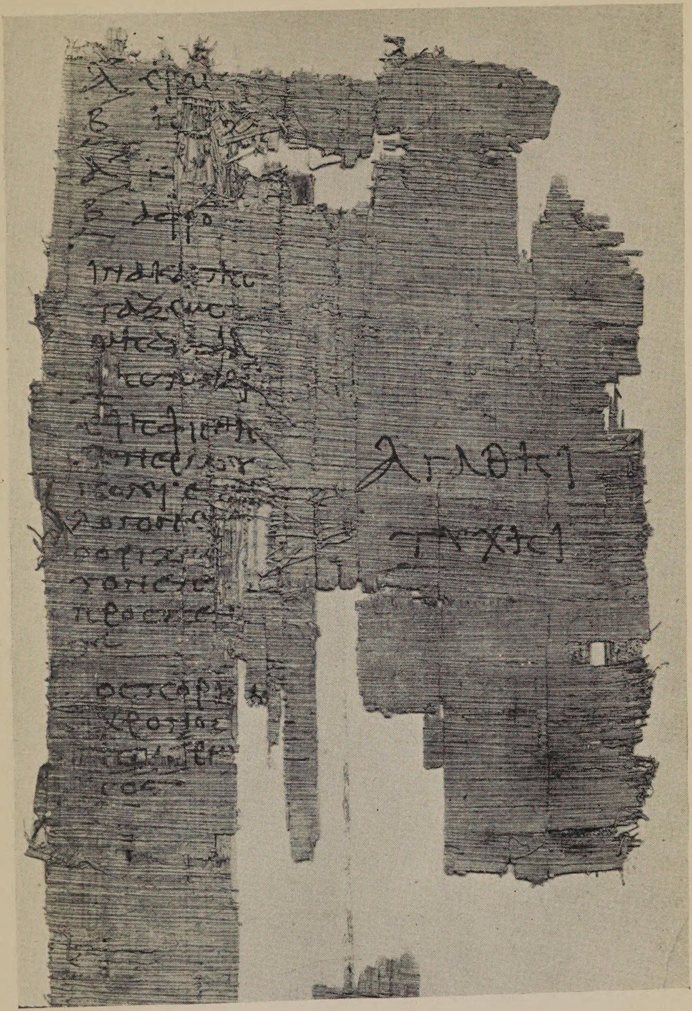
Such woes portended oft the Comet's blaze ;
Death with their lustre comes—they threat the earth
With endless pyres. The world and nature's self,
Sick at the sight, seem but a ready tomb."

Manilius defined man as "the beholder and expounder of Heaven" and states, that the invariability of the revolutions of the heavenly bodies led to the conclusion they were eternal and that the stars would unceasingly pursue their never-ending course.

"Thrones have perished, peoples passed from dominion to slavery, from captivity to Empire, but the same months of the year have always brought up on the horizon the same stars. Thus it appeared to the eyes of our forefathers, thus will our descendants behold it. It is God, for it is unchangeable throughout the ages."

It can be proved beyond doubt, that the Greeks cast horoscopes, which they drew up by certain rules according to the astronomical state of the heavens at the moment of a child's birth and from them judged the fate and fortune of its future.

A Greek horoscope written on papyrus concerning one Pitenius in the first century, probably the earliest known, is preserved in the British Museum.



FRAGMENT OF THE GREEK HOROSCOPE OF PITENIUS,
WRITTEN ON PAPYRUS IN THE FIRST CENTURY
(British Museum)

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CHAPTER VI

THE ASTROLOGERS OF ANCIENT ROME

AS with other cults, the Romans adopted astrology from the Greeks. Acting on the same principle, they called the Zodiacal signs, the planets and constellations after their own deities, the names by which we know them to-day.

The symbolical figures representing the Zodiac came into common use under the Empire, and from the early Christian era to the Middle Ages, we find them represented in sculpture, mosaics and carvings on cathedrals, abbeys, monasteries and churches in many of the countries of Europe. Probably the earliest representation of the signs of the Zodiac in England is that decorating the ancient leaden font (appropriately enough) in Brookland church in the Romney Marshes, which is believed to date from the thirteenth century.

They are to be seen on the Cathedral of Notre Dame in Paris, and on the Cathedrals of Amiens, Rheims, and Sens. In Italy, the Zodiac is to be found on the Cathedrals of Cremona and St. Mark's in Venice. In England, it is used in the decoration of St. Margaret's at York and there is a Zodiac of the fifteenth century at Merton College, Oxford.

The Zodiacal signs were likewise venerated in pagan worship, and in the mysteries of Mithra, not only the stars but also the ether, that "subtle substance that lit their fires which filled the lofty spaces of the heavens, were objects of worship." Sacrifices were offered to it and it was celebrated in hymns as the source of all brightness.

Certain numerals, for astrological reasons, were endowed with special powers, because they corresponded to the Signs of the Zodiac or the planets; thus 7 and 9, the fourth and third part of the month and 7 and 12 were regarded as favourable numbers.

Everything was subject to the changes brought about by the revolutions of the heavenly bodies, and the transformation of nature like the dispositions and actions of men, were said by believers in astrology to be due to the fatal energies which reside in the sky. The attributes of the planets were deduced from observation of their apparent movements. Thus Saturn, because being farthest from the earth and appeared to move more slowly, was believed to cause apathy and melancholy; Mercury promoted sprightliness and success, while Venus naturally favoured lovers. The worship of the Sun, on which the Emperor Aurelian conferred official recognition, was founded on the Egyptian conception of its supremacy.

According to Roman astrological doctrines, each day was sacred to a planet, and it is probable that the worshipper prayed to the presiding star of each day in turn. Thus, as is well known, the names of the days of our week are chiefly of astrological origin.

The great prayer to Jupiter used by the Romans is too long to be quoted here, but there are some curious records of the prayers to the planets, such as one to Saturn, said to have been used at Harran near Edessa.

The petitioner at a favourable moment, was to put on black robes and approach the sacred place humbly, to burn an offering of perfume composed of incense and opium, mixed with fat and the urine of a goat, then raise the eyes to the star and say, " Lord whose name is August, whose power is widespread, whose spirit sublime, O Lord Saturn, the cold, the dry, the harmful . . . . Crafty Sire who knowest all wiles, who art deceitfully sage, understanding, who causeth prosperity or ruin, happy or unhappy is he whom thou makest such. I adjure thee, O primeval Father, by thy great mercies and thy noble qualities, to do for me,"—then follows the desire of the petitioner.

The astrologers who professed to reveal the mysteries of fate led austere and ascetic lives, as they held, that man must be purified from all defilement in order to render himself worthy of communication with the gods and of the knowledge of heavenly things. The lower the Romans sank in religion, the stronger the belief in astrology grew, and during Imperial Rome, it assumed the foremost place among other forms of culture.

" If the pagan Romans were about to marry," says a writer of the fourth century, " If they intended to make a purchase or aspired to some dignity, they hastened to ask the soothsayer for prognostications, while at the same time praying the fates to grant them years of prosperity."

Thrasyllus the elder, who was astrologer to Tiberius when the latter lived in exile at Rhodes, predicted that he would succeed to the Empire, in spite of the fact that Caius and Lucius stood in his way, and Tiberius determined to put him to the test.

The house where the astrologer lived was close to the sea, over which projected a tower, and from this building he proposed to throw him into the sea. He arranged to meet Thrasyllus in the tower and after they had met, charged him by all he held most dear, to say if his prediction was true.

" What I have predicted," replied the astrologer, " has been ordained by the stars and will soon be accomplished."

" If you say the stars reveal my destiny, what of your own ? " sternly asked Tiberius.

Thrasyllus immediately consulted his own horoscope and facing Tiberius with alarm exclaimed, " My position is hazardous. I am this moment in imminent danger."

Tiberius was so convinced of his honesty that he cried, " I had till this moment regarded thy predictions as an imposition and intended thou shouldst die here."

From this time Tiberius is said to have become a student of the art which he learnt from Thrasyllus and foretold the destiny of Galba, who was then consul in these words : " Thou, too, Galba shall some day *taste* the sweets of empire," thus alluding to his late and brief possession of sovereignty.

A story is told of Septimus Severus, who after he had lost his wife consulted an astrologer as to the choice of another spouse. Meanwhile, he heard of a maiden in Syria who the Chaldeans had predicted would some day reign as a Queen. He thereupon set out for that country to search for the maiden and after he had found her, and made her his bride, he returned to his own land.

The news came to the ears of the Emperor, who at first resolved to take his life, but was dissuaded from such a fatal step. Eventually Severus came to the throne and the prediction as to his wife was thus fulfilled.

It is recorded by an early historian, that when Claudius was dying from the effects of Locusta's poison, Agrippina cautiously dissembled his progressive illness, nor would she announce his death until the very moment arrived which the astrologers had pronounced fortunate for the accession of Nero. She had been previously warned that her own death would be the consequence of her son's enthronement.

" If he reigns," said the Chaldean astrologers, " he shall kill his mother."

" Let him kill me, so that he but reigns," was Agrippina's reply.

Nero had several astrologers including Thrasyllus the younger, but apparently his favourite was Babilus whom he often consulted. He is said to have put to death all those whose horoscopes Babilus predicted would become powerful, or those he had reason to believe would become rivals and aspire to the throne.

Characteristically, he afterwards killed all the astrologers within his reach, so that none should be able to foretell the future Emperor. The practitioners of the art apparently passed through a trying time about this period, for if their patrons found their horoscopes inauspicious, they were often put to the torture or even to death.

Theogenius, another Roman astrologer, was once consulted by Agrippa who was accompanied on his visit by Octavius.

The astrologer cast the horoscope of Agrippa, which foretold him great prosperity and success, but Octavius on hearing it, jealous of so happy a destiny and fearing that his might not be so favourable, refused at first to give the astrologer the time of his birth. His curiosity however overcame him; the horoscope was cast and on reading the result, Theogenius threw himself at the feet of the future Emperor.

Although a believer in astrology, when he became Emperor, he banished from Rome all those found practising it, but later on they were allowed to return and were secretly encouraged. Domitian, although he revived the edict of Augustus against the astrologers, is said to have been in constant fear of the fulfilment of their predictions.

They foretold the year, the hour and manner of his death, and agreed with his father in predicting that he should perish by the dagger and not by poison. It is recorded, that on the night of his assassination, he spoke of the entrance of the moon into Aquarius on the morrow.

" Aquarius," he said, " shall no longer be a watery but a bloody sign, for a deed shall there be done which shall be the talk of all mankind."

The dreaded hour of eleven approached. His attendants told him it was passed, and he admitted the conspirators and fell a victim to their blows. Spurinna was the astrologer who warned Cæsar to beware of the Ides of March, for on that day he would be in danger, but if he took care all would be well. On March 15th, Cæsar decided that he would not leave the house, but on the persuasion of Brutus he was induced to go to the Senate, on his way to which he met the astrologer.

"Well," said Cæsar to him, "the Ides of March are here and nothing has happened to me. You see your prediction is false."

"True," replied Spurinna, "the day has arrived but it is not yet over."

Within a few hours Cæsar had received his mortal blow from the hand of his trusted friend.

Arellius Fuscus who flourished in the Augustan age pertinently asks, "If the pretensions of astrology are genuine, why do not men of every age devote themselves to this study? Why from our infancy do we not fix our eyes on nature and on the gods, seeing that the stars unveil themselves for us? Why exhaust ourselves in efforts to acquire eloquence or devote ourselves to the profession of arms? Rather let us lift up our minds by means of the science which reveals to us the future, and before the appointed hour of death, let us taste the pleasures of the blest."

Cato uttered warnings against the mischief wrought by the astrologers in his time, and Hadrian, although a believer in the art, often punished those who practised it. He is said to have kept an astrological diary and to have correctly prognosticated his own death.

But a new era was at hand heralded by the discoveries of Ptolemy, who gave to the world his great treatise called "Almagest" about the year 130, which revolutionised the existing ideas of astronomy.

With the over-throw of the old Roman Empire and the victory of Christianity, astrology began to lose its importance, and its influence for a time commenced to wane.

These old stories serve to remind us, how deeply superstition was planted in the minds of all classes of a people, who once formed the most powerful nation of the world, and how, through the medium of astrology, it influenced the lives and destinies of Emperors, kings and rulers.

CHAPTER VII

THE PLANETS AND THEIR SIGNIFICANCE—POWERS AND PROPERTIES ATTRIBUTED TO THEM—SYMBOLS OF THE PLANETS

ASTROLOGY passed through many stages in its development and before proceeding to follow these through the centuries, it will be well first to give a brief description of the methods employed by those who practised it, and the rules by which they worked.

As time rolled on, the powerful influences attributed both to the Zodiacal signs and the seven planetary bodies by the ancients, were augmented and increased by various astrologers.

Their influence was not only confined to the appearance, temperament and character of the individual, but was extended to animals, plants, minerals, colours, countries, and cities.

The practise of astrology was divided into the following three branches :

First, Judicial Astrology, which assigned the rules for determining the fortunes and destiny of the individual, by drawing up the scheme of nativity and casting his horoscope. To do this it was necessary to find the positions of the various planets and stars, and the sign that they were in at the time of birth.

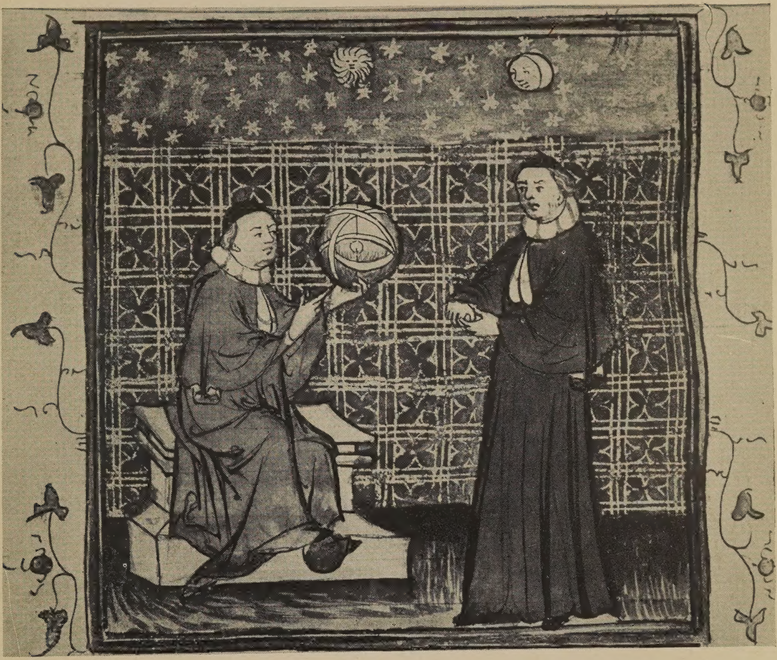
Second, Horary Astrology, which consisted in finding from observations of the stars, replies to particular questions.

Third, Natural and Mundane Astrology, which included the fore-casting of events, the weather, drought, famine, pestilence, etc., and prognostications relating to the destinies of kingdoms, empires, nations and their rulers.

In each of these branches the planets were important factors, as it was believed, that by observing their configuration and the positions of the constellations at the moment of birth of a child, his horoscope or destiny could be foretold, and by making observations of a somewhat similar nature, the occurrence of events of public importance and variations in the weather could be predicted.

The following powers attributed to the planets have been gathered from the writings of various astrologers from the early Christian era to the seventeenth century.

Saturn was considered by nature to be cold and dry, melancholy, masculine, also malevolent, and when "ill-governed" produced the most malignant qualities, and was regarded as the "greater in fortune." "When he is lord of the ascendant, the individual or native, will be of middle stature, dark complexion, swarthy or pale with small black eyes, broad shoulders, black hair and ill-shaped about the lower extremities. When well dignified, the native will be grave and wise, studious and serene, of active and penetrating mind, reserved and patient, constant in attachment, but implacable in resentment, upright and inflexible." But if the planet be "ill-dignified" at the time of birth, then "the native



ASTROLOGERS MAKING OBSERVATIONS
From a manuscript of the XVI Century

will be sluggish, covetous and distrustful, false, stubborn, malicious and ever discontented. The diseases he signifies are quartan agues, and all that proceed from cold and melancholy, impediments in the sight, ear and mouth, rheumatism, consumption, disorders of the memory, the spleen and the bones." The occupation or profession of the native was also influenced by the planets, and Saturn in general, for reasons unknown, was believed to signify "husbandmen, day labourers, monks, Jesuits, sectarians, sextons and such as have to do with the dead; gardeners, dyers of black" and many other callings. Saturn also governed cats, asses, hares, moles, mice, wolves, bears, crocodiles and all serpents and venomous creatures.

"Among fishes the eel, and all shell-fish, also birds, bats and owls. The minerals affected were lead, the dross of all metals and all stones that were not polishable or of a leaden colour, such as the toadstone." The precious stones included the sapphire and lapis lazuli.

As regards the weather, Saturn "causeth the air to be dark and cloudy, cold and hurtful, with thick or dense vapours. He delighteth in the eastern quarter, causing eastern winds and in gathering any plant belonging to him. The ancients did observe to turn their faces to the east in his hour.

"Those under him do rarely live beyond fifty-seven years, and if he is well-placed seldom less than thirty.

"Black is his colour, which he ruleth. Of countries under his influence are Bavaria, Saxony and Styria, and among the cities are Ravenna, Constance and Ingoldstadt. Saturday is his day, for then he begins to rule at sunrise and rules the first hour and the tenth of that day. Cassel is his angel."

Jupiter which astrologers called "the greater fortune" was considered masculine, moist, airy and sanguine and "lord of the airy triplicity." He signified modesty, temperance, sobriety and justice.

"The native, if the planet be 'well-dignified,' will be of erect carriage and tall of stature with a handsome ruddy complexion, high forehead and soft, thick, brown hair. He will have a handsome shape and commanding aspect, his voice will be strong, clear and manly, and his speech grave and sober. If the planet be 'ill-dignified,' he will still be what is called good-looking though of smaller stature and less noble aspect. In the former case, the understanding and character will be of the highest description, and in the latter, though careless and improvident, immoral and irreligious, he will never entirely lose the good opinion of his friends, yet he will be as Sancho Panza expresses it, 'Haughty to the humble and humble to the haughty.'

"He governs the lungs and blood, and the last month is gestation.

"The diseases ruled by Jupiter are apoplexy, inflammation of the lungs, disorders of the left ear, cramps, and palpitations of the heart." He was believed to affect the oak and apple trees and 172 herbs and plants.

Of the precious stones, he ruled the topaz, amethyst and hyacinth, and among animals the horse, ox, elephant, stag and all domestic animals.

"Of the fishes he rules the whale, and the dolphin, and of birds the eagle, peacock and pheasant."

Among the professions he affected were "the clergy, the higher order of law students and those who dealt in woollen goods.. When weak, he influenced their dependants with quacks, common cheats and drunkards.

"He rules Spain, Hungary and Babylon, as well as such places as palaces, courts, and buildings of pomp and solemnity."

He is identified with pleasant weather, healthful and serene, with north-west and north-east winds.

Jupiter is represented of a golden colour riding on a lion. His colours are sea-green, blue and purple and his angel is Zadkiel.

We next come to Mars who is described as the "lesser fortune" "a masculine, hot, dry planet of the 'fiery triplicity.' He is the cause of strife, dissensions, quarrels, war and battles.

"The native born under him is short but strongly made, having large bones, ruddy complexion, red or sandy hair and eyebrows, quick sharp eyes, with a round, bold face and fearless aspect.

"If 'well-dignified' the native will be courageous and invincible, insusceptible of fear, careless of life, resolute and insubmissive. If 'ill-dignified' he will be a trumpeter of his own fame, without decency or honesty; fond of quarrelling, prone to fightings, and given up to every kind of fraud, violence and oppression." Nero is mentioned as an example of the ruling of Mars, and "the gallows to be the end of the career of those born in low life who come under him."

He was the cause of all fevers, and of plague. All complaints arising from excessive heat, all wounds caused by iron or steel, death by poison and all evil effects from violent anger. He governed all hot plants and herbs, such as the radish, and also all thorny plants. Of minerals, " he rules iron, arsenic, antimony, sulphur and vermilion, and among animals, the tiger, wolf, mastiff and all savage beasts.

"The birds under him are the hawk, kite, raven, vulture and other birds of prey. Of precious stones, the ruby, garnet, bloodstone and jasper are affected by him.

"He ruled Lombardy, and Bavaria, and the cities of Jerusalem and Rome. Among the professions he is significant of soldiers, surgeons, barbers and butchers, and among the places he affected are " Slaughter-houses, fields of battle, smith's shops and brick-kilns." Certainly a most significant group.

He brings thundery weather, vivid lightning, fiery meteors, comets, and all strange phenomena. He is depicted riding on a peacock and wearing a crown. His colour is red and his angel is Samael.

The Sun was naturally regarded as the most important of all the luminaries and in some respects his influence resembles that of Jupiter, but " magnanimity " is we learn his predominant characteristic.

" If ' well-dignified,' he is always equal to one of the fortunes and his effects, though hot and dry, were favourable. In appearance the native has lighter hair and a more florid complexion, with a stouter body and larger eyes, than one born under Jupiter."

The solar man was one of few words but when he speaks " it is with confidence and to the purpose. He is usually thoughtful and reserved and not given to sordid, base or dishonourable practises. He is affable, courteous, a lover of magnificence, but proud, liberal, humane and ambitious, and has a stately and majestic deportment.

"When the planet is 'ill-dignified,' the native is arrogant, mean, loquacious and sycophantic."

The diseases he ruled were those affecting the heart, mouth, the brain and throat, epilepsy and scrofula. The chief plants and herbs under him were laurel, vervain, St. John's wort, and also the orange tree. His precious stones were the diamond, ruby, and carbuncle, and his mineral was gold.

Among the animals he affected were the lion, boar, and the horse; of the birds, the lark, swan, nightingale and all singing birds. Naturally, from its shape, he was said to govern the star-fish. The countries he ruled were Italy, Bohemia, Chaldea, and Sicily, while the chief city he affected was Rome.

Although he was supposed to signify "Emperors, Kings and Lords," he was also believed to affect, "goldsmiths, braziers and persons employed in mints; while palaces, theatres, halls and buildings of State" came under his governance.

"His colour is gold or yellow, and his angel is Michael."

The Moon was considered a very important body in astrology, and was neither fortunate nor unfortunate in herself, but according to the aspects of other planets she was benevolent or otherwise. She was regarded as feminine, cold, moist and phlegmatic.

"The native born under her is short and stout, with fair, pale complexion, round face, grey eyes, short arms, thick hands and feet and very hairy.

"If the Moon be affected by the Sun at the time of birth, the native will have a blemish on or near the eye. When the Moon is 'well-dignified,' she produces soft engaging manners, an imaginative mind and a love for the arts, but the native is wandering, and fond of travelling, careless, timorous and unstable, loving peace, and averse to activity. When 'ill-dignified,' she causes an ill-shape and an indolent and worthless disposition."

Of diseases she affects palsy, epilepsy, scrofula and lunacy, together with all diseases of the eyes. Among the herbs she rules are lilies, poppies, mushrooms and the willow tree. Her mineral is silver and her gems are pearls and soft stones.

"She signifieth the dog, cat, otter, mouse, and all amphibious creatures, while the goose, duck and water-birds in general are ruled by her, as also shell-fish such as the crab and lobster."

The countries she governs are Denmark, Holland, Flanders and North America, also the cities of Amsterdam, Venice, Bergen-op-Zoom and Lubeck. Fountains, baths, the sea and all watery places come under her rule.

She affects "Queens, and dignified women, mid-wives, nurses and all who have to do with the water."

As regards weather, she chiefly increases the effects of other planets. Her colours are white, pale green and pale yellow, and her angel is Gabriel.

Venus, the "Queen of pleasure" and the "Mistress of refinement," as she is called by an old writer, was temperate, cold and moist. She ruled mirth and conviviality.

"The native born under her is handsome and well informed, with a clear complexion, bright hazel or black eyes, dark brown or chestnut hair, thick, soft and shining, medium height, with a voice soft and sweet, and in aspect, prepossessing. If the planet be 'well-dignified,' the native will be cheerful, friendly, musical and fond of elegant accomplishments, prone to love but frequently jealous. If 'ill-dignified,' the native is less handsome in person and in mind; he is altogether vicious and given up to every kind of profligacy and dishonesty."

The animals ruled by Venus are the goat, panther and hart; of the birds, the dove, sparrow, thrush and wren. Her precious stones are the emerald, chrysolite, beryl and chrysoprasus. She governs Spain, India, and Persia and the cities she rules are Paris, Vienna and Florence.

The occupations she affects are those which minister to pomp and pleasure. She was believed to influence over 200 trees and plants, the chief of which are the fig tree, myrtle, pomegranate and the tree which produces gum myrrh.

Venus is associated with warm weather accompanied with showers of rain; her mineral is copper and her colours white or light blue. Her angel is Hanael.

"Mercury, the seventh planet, is considered masculine or feminine according to his conjunction with other planets. He is cold, dry and melancholy, and is associated with wit, liveliness, ingenuity, and invention.

"The native born under him is tall, straight and thin, with a narrow face and high forehead; long straight nose, black or grey eyes, thin lips and chin, and brown hair. The arms, hands and fingers are long and slender, the latter being said to be a peculiar mark of a nativity under Mercury. Should the planet be neutral at the time of birth, the native is likely to have a stronger constitution especially if the hair be sandy. If occidental, he is sallow, lank and slender. If ‘ well-dignified,’ he will be of an acute and penetrating mind, with a powerful imagination and a retentive memory, eloquent in speech, fond of learning and successful in inventions. If engaged in mercantile pursuits, he will be enterprising and skilful. If the planet be ‘ ill-dignified,’ then the native is mean, unprincipled in character, boasting and pretending to knowledge, or an impostor and charlatan, malicious and given to thieving.”

The diseases affected by Mercury are those connected with the brain and the head. He governs over a hundred plants, trees and herbs, including the walnut, valerian and trefoil. The animals he rules, are the dog, ape, weasel and fox, and the occupations he influences are all the literate and learned professions, but when “ ill-dignified,” quacks, mountebanks and pretenders.

He rules “ schools, colleges, markets, exchanges, warehouses and all places of learning and commerce.”

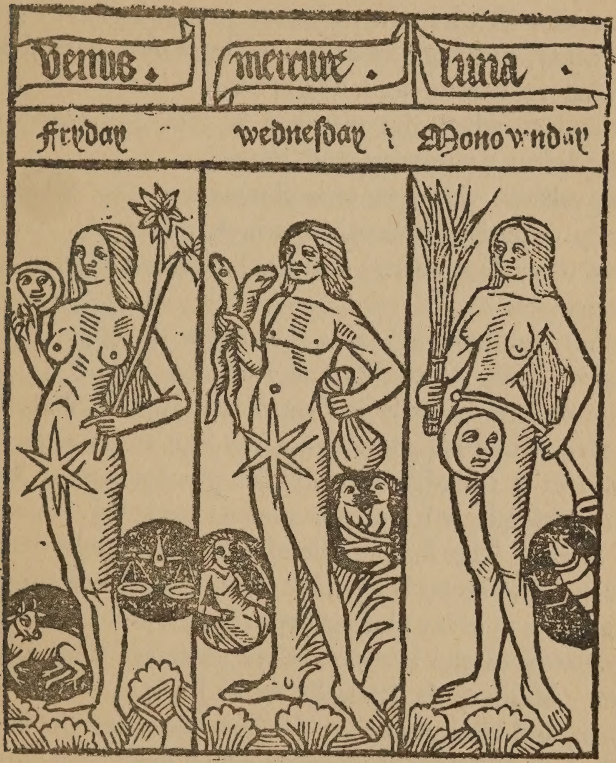
He influences carnelions and opals, also the onyx, sardonyx and chalcedony. He is associated with rainy weather, sometimes with hailstones, thunder and lightning, particularly in the north. His metal is quicksilver, his colour purple, black or blue, and his angel is Raphael.

The placing of certain countries, cities and towns under various planets was introduced early in the Christian era.

Like the Zodiacal signs, each planet had a symbol or character to represent it for astrological purposes.

Thus the symbol for Saturn is ♄ Jupiter ♃ Mars ♂ Moon ☾ Venus ♀ Mercury ☿ Sun ☉

The aspects of the planets also had their ancient symbols and their meanings are as follows :


Venus.
mercure.
luna.
Frydaye
wednesdaye
Monovndaye

VENUS, MERCURY AND THE MOON
From a woodcut, 1489

Conjunction ☌, is signified when two planets are in the same degree and minute of a sign, which may be of good or evil import, according to the nature of the planets and their relation to each other as friendly or not.

Sextile ✱, when two planets are 60° distant from each other. It signified the aspect of 'imperfect love' or 'friendship' and is generally a favourable omen.

Quartile, □ when two planets are 90° distant from each other, making the aspect of imperfect hatred and inclining to enmity and misfortune.

Trine, △ when the distance is 120° promising the most perfect unanimity and peace.

Opposition, ☍ when two planets are 180° apart or exactly opposite each other, which was considered an aspect of perfect hatred and implied every kind of misfortune.

Other symbols are the Dragon's Head, ☊ the Dragon's Tail, ☊ the Part of Fortune, ⊕

The planets friendly to Saturn are Jupiter, Mars and Mercury, while his enemies are the Sun and Venus.

Jupiter is friendly with all the planets except Mars. Mars is friendly with all the planets except Jupiter and the Moon. The Sun is friendly to all planets except Saturn. The Moon is friendly or otherwise, according to the aspects of other planets towards her, and under these circumstances she becomes more powerful than any of them. Mercury is friendly with Jupiter, Venus and Saturn, and his enemies are the Sun, Mars and the Moon.

The 'dignities' of the planets which have been alluded to previously, mean the situations in which they act with greatest force, which situations are their respective houses. Thus, a planet may be 'well-' or 'ill-dignified.' Each of the planets, except the Sun and Moon, have two houses called their own, the one being diurnal and the other nocturnal.

The planets are said to be in their ' Joys ' when situated in the houses or signs where they are most strong and powerful, as Saturn when in Aquarius; Jupiter in Sagittarius; Mars in Scorpio; the Sun in Leo; Venus in Taurus; Mercury in Virgo; and the Moon in Cancer.

The Dragon's Head and Dragon's Tail are the points called nodes, in which the ecliptic is intersected by the orbits of the planets particularly that of the Moon. The Dragon's Head is the point where the Moon or other planet commences its northward latitude. It is considered masculine and benevolent in its influence.

The Dragon's Tail is the point where the planet's southward progress begins, and is deemed feminine and malevolent, while the 'Part of Fortune' is the distance of the Moon's place from the Sun added to the degrees of the ascendant.

CHAPTER VIII

THE TWELVE HOUSES OF HEAVEN—HOW THE HOROSCOPE WAS CAST

TWO operations of great importance in astrology should next be explained. The first, is the erection of the " Twelve Houses of Heaven " and the second, the casting of the horoscope.

The former is based on the idea that the whole celestial globe is divided into four equal parts by the horizon and meridional line. Each quadrant is then divided into three equal parts, by lines drawn from points of sections in different parts of the horizon and meridian, at equal distances from each other. We shall then have the whole globe divided into twelve equal parts, which are called the "Twelve Houses of the Heaven."

The figure having been drawn, the space in the centre is supposed to represent the situation of the earth, and is generally used to write down the exact time when the figure was erected, and for whose nativity or for what question.

The twelve divisions called 'Houses' are either angular or succedent, and the four angular are called ascendant, mid-heaven, the seventh house, and the fourth house, which is at the bottom.

Each house rules certain events, reckoned from the east, but the four mentioned were believed by astrologers to be the most powerful and fortunate.

The succedent houses came next in force and influence, by virtue of their angles, while the cadent houses were regarded as the weakest.

The ‘ first house ’ ruled the personal appearance, disposition, life, mind and character of the individual.

The ‘ second house ’ relates to riches, property or adversity, loss or gain.

The ‘ third house ’ refers to relatives, brothers and sisters and also to short journeys.

The ‘ fourth house ’ relates to the father of the native, inheritance of property, position and condition at the end of life.

The ‘ fifth house ’ affects children, speculation and gaming, and was regarded as the ‘ house of pleasure.’

The ‘ sixth house ’ was associated with servants, cattle, sickness and disease.

The ‘ seventh house ’ signifies marriage, description of wife or husband, partnerships, lawsuits, public offices and opponents therein. The ‘ eighth house ’ was associated with the nature of death, wills, and legacies.

The ‘ nineth house ’ referred to safety in long journeys by sea or land, religion and dreams.

The ‘ tenth house ’ concerned questions about persons in power and authority, the native’s mother, honour, preferment and success in calling or occupation.

The ‘ eleventh house ’ referred to friends, hopes and wishes.

The ‘ twelfth house,’ the ancients called the ‘ House of Tribulation ' and signified affliction, anxiety, trouble, distress and misfortunes of all kinds.

The astrologer drew his prognostication from the configuration of the planets in one or more of these houses and recorded the result.

The connection of the houses with the rest of the system is of course obvious. Thus, Saturn, if in the fifth house, foretold misfortune to children; Mercury in the sixth house, sickness and disease; while Mars in the eighth house, betokened a violent death.

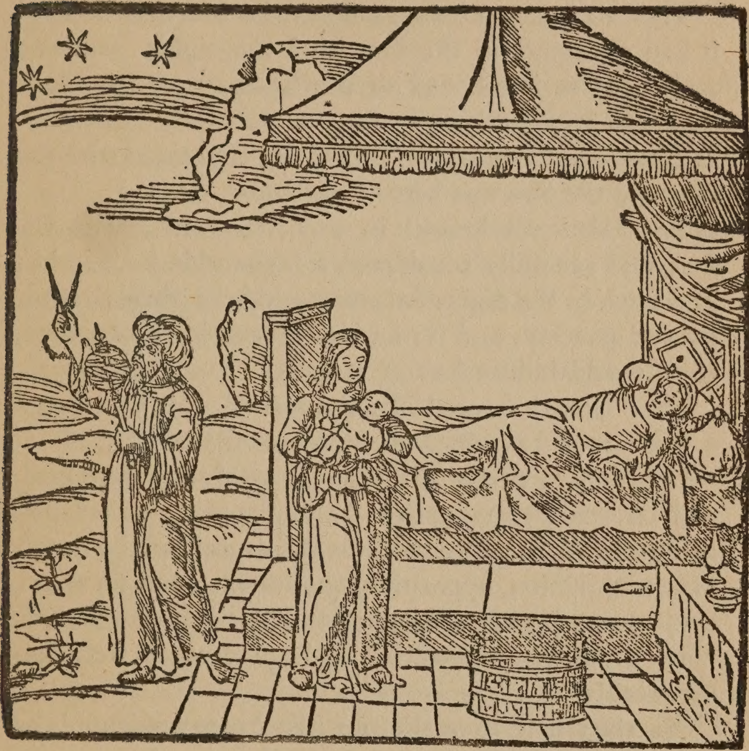
The casting of the horoscope, which denoted the configuration of the planets in the "Twelve Houses" was the next important consideration.

It was necessary to record the observations at the true moment of birth, that is when the child first cries.

According to a writer of the sixteenth century, the point of the heavens of the greatest importance for the fate of man, was that of the ecliptic which was arising at the precise moment of birth. The astrologer was then to make careful observation of how the planets and the signs of the Zodiac, as well as a few of the most important of the fixed stars, were at the same moment situated in the "Twelve Houses" into which the heavens were divided.

The 'first house,' called ascendens or horoscopus, was considered the foundation of fate, and if Mercury or a favourable star was found in this house, it forecast a happy and prosperous life, while on the other hand, if unfavourable planets, such as Saturn or Mars be observed, it would indicate a short and unhappy one.

The ‘second house,’ north of the first one, which gave information about riches and possessions, was an unlucky house, because it was not in favourable aspect to the first one, and while a favourable star such as Jupiter or Venus, would here point to great riches, a questionable



AN ASTROLOGER CALCULATING THE NATIVITY AT THE BIRTH OF A CHILD
From a Woodcut, 1505

one like Mercury, might make a thief or vagabond of the new-born infant.

Similarly, the other houses had each a separate signification.

The ‘ sixth house ’ was considered a bad one, because it had no aspect to the first, and the eighth was also malignant as it referred to death, and here the Moon only was favourable.

The ‘nineth house’ was intimately connected with the first and the Sun was here of particular value.

The ‘eleventh house’ in aspectus sextilis with the first was generally considered a favourable house ; but at a birth in the night, Saturn would here cause cowardice and poverty, and for an infant born in the daytime, Mars would induce loss of property.

The ‘ twelfth house,’ like the second, was considered a bad one and signified enemies and sickness.

Now having drawn the diagram previously described, and inserted in the ‘ houses ’ the planets observed, the astrologer had next to examine the aspects of the latter, viz., conjunction, opposition, quadrature, etc. Of these, conjunction (aspectus trigonus and sextilis) were favourable, while the opposition and quadrature were unfavourable.

He then had to make out the ‘ prognosticum ’ by means of rules. There were however several important matters for him to remember, such as the ‘ directions.’ So-called circles of position were drawn through the north and south points of the horizon and any two points of the Zodiac, called the ‘ Significator.’ The ‘ Promissor ’ (the Sun, Moon or Planets according as they had to be considered) and the arc of the equator included between these circles was their ‘ directio ’.

There were also various methods of ‘ directing,’ or referring the effects of the planets as they might be placed at any subsequent time, to their positions at the moment of birth.

Kepler states, that “ if the Sun at this moment be in a certain place in the Zodiac and a planet afterwards comes to an important place, it should be computed how many days after the birth the Sun took to reach that place. The number of days corresponds to the number of years which will elapse from the birth, before the power of that configuration will be felt.”

The action of each planet was very different according to the house and sign of the Zodiac which it occupied.

The Sun and the Moon had each a sign or house, specially belonging to them and the planets had each two. A planet exercised the greatest power when it was in its own house but the Sun and the Moon were regarded as the most powerful, while the others had the greater effect the nearer they were to those bodies.

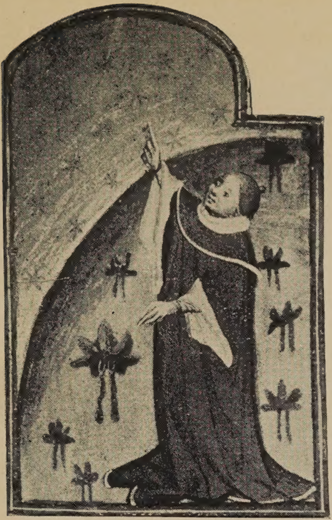
If a planet was not in its own sign but in that of another planet, the two bodies acted together, either with increased effect, if they are of the same nature (both favourable) or neutralising each other, more or less, if of an opposite nature.

To judge of the probable duration of life, the astrologer had to consider that there were two planets viz., Mars and Saturn which had a malevolent influence, and two, viz., Jupiter and Venus whose influence was benevolent. Mercury and the Moon were convertible and of good influence when with the benefic, and of evil influence when with the malefic planets. The Sun was of benefic influence but when in evil configuration with the malefics its good effects were counteracted.

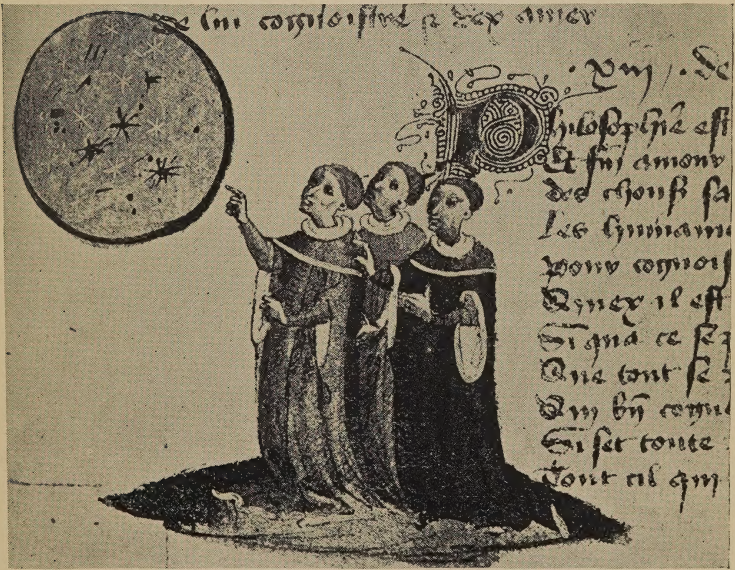
According to the early astrologers, the influence of Saturn was especially fatal to children, which may have had its origin in the ancient tradition, that the god devoured his sons as soon as they were born. They sometimes represented him as an old man grasping in his hand a child which he is raising up as if about to devour it. The liability to diseases and accidents, according to a more recent astrologer, " is judged from the planets rising or setting and those configurated with the Hyleg (vital) places. If the Hyleg be free from affliction and supported by the benefics and no evil planet be rising or setting, the physical constitution is said to be sound, healthy and robust. If the Hyleg is unsupported by benefics, then early death is likely to take place. When the Sun, Moon and ascendant are afflicted by more than one of the malefics, a liability to accidents and a violent or sudden death is incurred."

" It is useless," says Ptolemy, " to consider what events might happen to the native in later years, if his life does not extend for instance beyond one year. So that the inquiry into the duration of life takes precedence of all others."

In order to deal with this question it was first necessary to determine what planet should be regarded as



AN ASTROLOGER
"TELLING"
THE STARS
From a manuscript of the XVI Century



ASTROLOGERS OBSERVING THE HEAVENS
From a manuscript of the XVI Century

the Hyleg or 'Lord of Life' for the native. Next the Anareta or 'Destroyer of Life' had to be ascertained.

"The Anaretic planets are by nature Saturn and Mars though the Sun, Moon and Mercury may be endowed with the same fatal influence if suitably afflicted. The various ways in which the Hyleg may be afflicted corresponds to the various modes of death."

It may be interesting to compare the method thus given by an astrologer of the sixteenth century for casting a horoscope, with that described by a modern practitioner of the art. The latter states:

"1. The Nautical Almanac or an Ephemeris for the year of birth must be consulted, which will show the amount of sidereal time at the mean moon preceding the time of birth. This must be recorded, then the number of hours and minutes that have elapsed since the preceding noon added. In addition to this the correction for the difference between mean and sidereal time at the rate of 9.86 s per hour. If the sum exceed 24 hours, reject this amount, then the sum is the Right Ascension of the Meridian at the moment of birth.

2. Draw your diagram of the Houses and with a 'Table of Houses' for the nearest latitude, find the nearest right-ascension to that which you have obtained, and mark the values therein given on the cusps of the several houses, entering on the opposite houses the same degrees of the opposite signs.

3. Reduce the longitudes of the Sun, Moon and planets by proportion from the Ephemeris to the moment of birth and place their symbols in the proper houses,

which may be readily done by noting that the degrees pass over the cusps of the houses from left to right.

4. Reduce the declinations of the Sun, Moon and planets by proportion from the Ephemeris or form a table of declinations to the moment of birth."

CHAPTER IX

PORTENTS IN THE HEAVENS—FIERY CROSSES—FLAMING SWORDS—BLOODY CROSSES—BLAZING DRAGONS—HAIRY COMETS

FROM the earliest times the sudden appearance of strange visitants in the sky have excited awe and dread in the heart of man. He could not conceive why these terrifying and apparently uncontrolled bodies should suddenly flash across the heavens and as quickly depart, and at first not unnaturally, he connected them with disaster or as indications of the wrath of the gods.

At a time when there were no instruments to assist observation, the excitement produced on their appearance led to all kinds of imaginary and fantastic distortions as to their form and shape, which always seem to have impressed the observers.

Thus we have accounts of flaming swords and spears appearing in the sky, which were believed to portend wars and destruction ; terrible forms like blazing dragons ready to swallow up the earth ; bloody crosses that were believed to foreshadow death and destruction, and other fearsome shapes of ill-omen.

As late as the sixteenth century these beliefs survived, and during the latter period, Bodin, a French writer declared that, " Comets indicate approaching misfortune, because they are the spirits or souls of illustrious men, who for many years have acted the part of guardian angels and being at last ready to die, celebrate their last triumph by voyaging to the firmament as flaming stars."

There are quite a number of early records of the appearance of comets before the Christian era, and one, which appeared about 371 B.C. in the time of Aristotle is thus described by Diodorus Siculus; "In the first year of the 102nd Olympiad, several prodigies announced the approaching humiliation of the Lacedæmonians. A blazing torch of extraordinary size, which was compared to a flaming beam, was seen during several nights."

But apparently these strange visitants of the night were not always regarded as indications of evil, for we find that a comet that appeared about 344 B.C., was believed by Timoleon of Corinth, to foretell the success of his expedition against that city.

On some occasions they were also regarded as presaging the birth or an event in the life of some important personage, such as the comets of 134 B.C. and 118 B.C., which coincided with the birth and accession of the great King Mithridates.

The comet of 43 B.C., which was visible in Rome, was believed by some to be the soul of Julius Cæsar on its way to the abode of the gods. Divination from comets and meteors was practiced by the Romans, who are said to have learnt the art from the Etruscans, and the rise of a new star or the appearance of a comet, was thought to portend the birth of a great person.

Burder observes, that "the gods sent stars to point out the way to their favourites, as Virgil shows, and as Suetonius and Pliny actually relate, in the case of Julius Cæsar."

"A fearful star is the comet," says Pliny, "and not easily appeased, as appeared in the late civil troubles, when Octavius was consul, and in our time when Claudius Cæsar having been poisoned, the Empire was left to Domitian, in whose reign there appeared a blazing comet."

Seneca took an unfavourable view with respect to comets and states that, "Some are very cruel and portend the worst misfortunes, they bring with them and leave behind them the seeds of blood and slaughter."

A comet that is said to have appeared in 79 A.D. was believed to portend the death of Vespasian. One day noticing some of his courtiers whispering about it, he remarked, "That hairy star does not portend evil to me. It menaces rather the King of the Parthians. He is a hairy man but I am bald."

Other comets are said to have presaged the deaths of Attila in the year 451, of Valentinian, of Chilperic and Mahomet, while the demise of the Emperor Louis II in 875, is likewise said to have been preceded by a comet.

At various periods in history, the end of the world has been predicted by astrologers, and the first date assigned for this event is said to have been the year 1000.

According to a chronicler, in that year a comet appeared, which was followed by a wonderful meteor which flashed across the heavens. "The sky was seen to open and men saw with horror, the figure of a dragon, whose feet were blue and whose head seemed to grow larger," but in spite of these terrible apparitions, the world still revolved and no one was any the worse.

Halley's comet, which we now know appears about every seventy-seven years, occasioned much consternation in earlier times when its appearance was regarded as a portent from heaven.

Astronomers tell us, that in 1066 it was observed by the Saxons, who believed it to announce the approaching conquest of England by William of Normandy.

A contemporary chronicler observes, that the comet had been more favourable to William than nature had been to Cæsar, as the latter had no hair but William received some from the comet.

About the end of February 1556, a great comet appeared, which was believed to presage the abdication of the Emperor Charles V from the Imperial throne, and he himself seems to have thought it to be significant of the end of his power.

It caused great consternation among the people and according to a chronicler, " it presented a truly terrible appearance."

Another great comet that created terror in France was that of 1528, which is described by Paré at the time. He states, " it was so horrible and dreadful, and engendered such terror in the minds of men, that they died, some from fear alone, others from illness engendered by fear.

" It was of immense length and of a blood-red colour ; at its head was seen the figure of a curved arm holding a large sword in the hand, as if preparing to strike. At the point of this were three stars, and on either side a number of axes, knives, and swords covered with blood, amongst which were many hideous human faces with bristling beards and hair."

According to astrologers of the Middle Ages, much

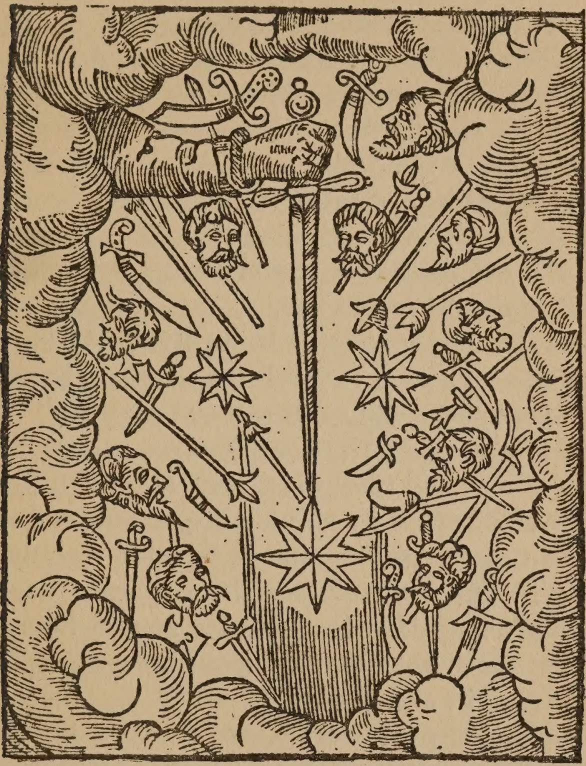


FIGURE OF A FEARFUL COMET
From a woodcut, 1589

might be prognosticated from the shape of a comet. Thus, if it appeared to be in the form of a harp or a flute, musicians were menaced, or should the head be squareshaped with fixed stars, mathematicians would be affected.

When long and extending across the sky it portended deaths from poison.

Should a comet enter any of the signs of the Zodiac, it was believed that malefic results would be sure to follow. Thus if a comet afflicted the sign of Virgo, it would cause many grievous ills to women ; when in the sign of Aries, it indicated the coming of great wars and terrible mortality. Should it extend into Scorpio, it brought plagues of reptiles and particularly locusts ; while if it entered Pisces, it portended religious quarrels as well as pestilence and war.

Popes, bishops and priests in the Middle Ages warned the people " to pray to be delivered from the evil influences of comets and other celestial portents."

Defoe tells us of the consternation caused by the comets of 1664 and 1666, which were believed to portend the calamities of the plague and the great fire of London.

" The two comets," he states, " passed directly over the city. The comet before the pestilence was of a faint, dull, languid colour and its motion heavy and slow, but the comet before the great fire was bright and sparkling, swift and furious."

Alluding to the terror caused at the time of the plague, he says, " people were more addicted to prophecies and astrological conjurations and old wives' tales, than ever they were before or since."

Even in the eighteenth century the fears connected with comets had not died out, and many thought they presaged terrible calamities on the earth.

There was a great scare in this country in 1712, when Whiston predicted that a comet, which was due on the 14th October of that year, would consume the world by fire three days afterwards.

This prediction which came from a man with some scientific reputation caused considerable consternation. Many people in London believed that the end of the world was at hand and acted accordingly.

There was a great run on the banks and Sir Gilbert Heathcote who was then head director, issued instructions to all the fire offices in London to keep a good look out, especially on the Bank of England.

Many people embarked in boats and barges on the river in the hope they might thus escape the flames, and the captain of a Dutch ship in the Thames threw all his gun powder overboard so his ship might not be endangered. The rumour spread to the Stock Exchange and South Sea and Indian securities fell sharply.

At noon, after the comet appeared, it is said that over a hundred clergymen were ferried over to Lambeth Palace to request the Archbishop to have proper prayers ready, as there were none in the church service suitable for such an emergency.

But the 14th of October passed and as nothing happened Londoners again breathed freely.

Another instance of a panic which spread throughout France in 1773, was caused by a story that had got abroad, that Lalande had predicted that a comet was about to come into collision with the earth. The curious thing about it was, there was in reality no foundation for the rumour, which Lalande himself declared in a communication he published in the Gazette de France, on May 7th 1773, to calm the public mind.

But in spite of this, the Archbishop of Paris was besought to appoint forty hours prayer to avert the terrible danger that was anticipated.

Voltaire, in a letter he wrote "On the Pretended Comet" on May 7th 1773, declared that, "the Parisians will not desert their city on the 20th inst. They will sing songs, and the plays of 'The Comet' and 'The World's End' will be performed at the Opera Comique." According to a later writer, some of the Parisians with a keen eye to business, were not slow to take advantage of the fears of the panic-stricken, and offered to book them a sure entrance to Paradise. Places in that future abode, he states, were actually sold at a very high rate to terrorised people.

An astrologer of the last century observes that, the appearance of Donati's comet in 1858 was quickly followed by the Italian war of 1859. The appearance of the great comet of 1861, coincided with a great fire in London and the outbreak of civil war in America. The three comets that appeared in 1881, presaged the assassination of General Garfield, then President of the United States, and great forest fires which followed afterwards in that country.

CHAPTER X

ASTROLOGY AND MEDICINE—THE INFLUENCE OF THE STARS ON HERBS AND PLANTS

ASTROLOGY had a considerable influence on the art of healing in early times and until the close of the sixteenth century its study was considered highly necessary to the physician.

It formed the chief method of diagnosing disease, and to the influence of the stars was attributed the potency of the herbs and plants used as remedies.

The association of the signs of the Zodiac with various parts of the human body, and the power they were believed to exercise over them, probably dates from about 400 B.C.

How special portions and organs of the body of man came to be allotted and placed under the governance of certain Zodiacal signs is a mystery which is yet unexplained.

From the Babylonian and Assyrian records there appears no evidence of the existence of the belief among those nations, and its origin is most probably due to the Greeks or the Egyptians. Hippocrates, the father of medicine, alludes to the power of the heavenly bodies over the human body, and according to Pettigrew, the ancient Egyptians apportioned certain parts of the body to the signs, and treated disease by invoking the Zodiacal regent of the part affected.

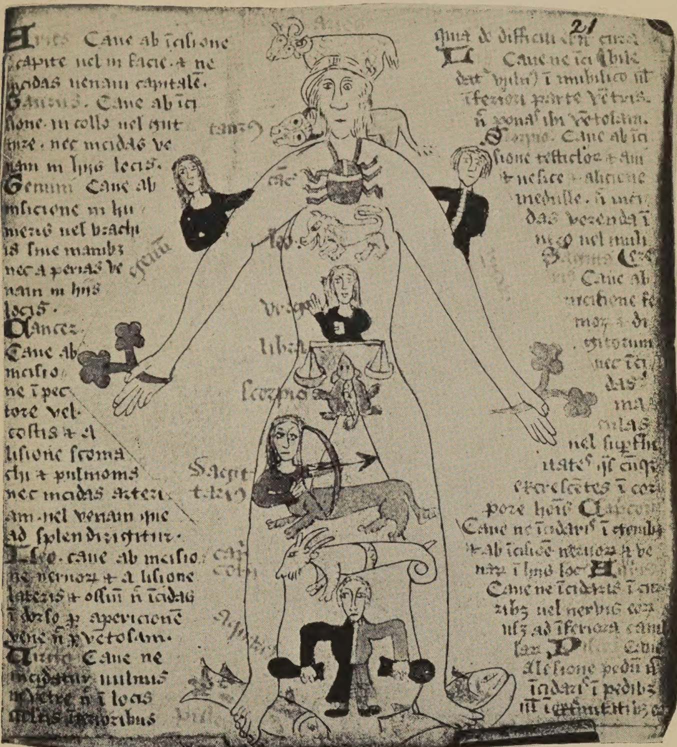
In the time of Ptolemy (A.D. 130) the doctrine was well-known, for remarking on the theories on which it is based he says : " Such parts of the signs as contain the afflicted part of the horizon, will show in what part of the body the misfortune will exist, whether it be a hurt or disease or both." Manetho, an Egyptian priest and traveller who wrote on astrology states, that each degree of the heavens in late Egyptian astrology, was assigned to some special activity and to some disease.

In the Alexandrian school of medicine, astrological prognosis and diagnosis were recognised and practised. Diseases of the more important bodily organs were diagnosed according to the influence of the signs of the Zodiac at the time, and remedies were administered, which either acted by suggestion or were wholly inoperative.

As time went on, we find herbs, plants and mineral substances were also appropriated to the planets, and so assigned for the cure of various diseases. Such medicines were only to be given at certain times, and the operation of bleeding was only to be carried out when the stars were in favourable aspects.

Talismans of various metals, engraved with the symbols of the signs and the planets, were in common use in the fifteenth and sixteenth centuries for the treatment of the sick and were regarded as powerful aids to medicine.

In alluding to these, Roger Bacon, who recognised the power of the mind over certain ailments, observes:



ASTROLOGICAL FIGURE
From a manuscript of the XIV Century
(British Museum)

"It is to be allowed, that a skilful physician and indeed any one else who finds it necessary to cause mental excitement, may with good effect make use both of charms and fictitious characters, in order that his medicine may be the more confidently and eagerly taken. For the mind when so excited, has over its own body a great power of restoration.

"They who know in fit constellations to make their works (talismans) according to the configurations of the heavens, may not only dispose their characters but also their operations, both of nature and art, according to the celestial operations."

The parts of the body originally allotted to and said to be governed by the signs of the Zodiac were as follows: Aries the ram, the head and face. Taurus, the bull, the neck and throat. Gemini, the Twins, the arms and shoulders. Cancer, the crab, the breast and stomach. Leo, the lion, the back and the heart. Virgo the virgin, the viscera. Libra, the scales, the veins and the bladder. Scorpio, the scorpion, the generative organs. Sagittarius the archer, the hips and thighs. Capricorn the goat-fish, the knees. Aquarius the Water-pourer, the legs and ankles. Pisces the fish, the feet and toes. It is easy to understand from this, how certain diseases also came to be associated with the signs. Thus Aries ruling the head and face was believed to produce small-pox, epilepsy, headaches, baldness, ringworm and apoplexy. Taurus; all diseases of the throat, scrofula, quinsy and wens. Gemini; diseases of the arms and shoulders, frenzy, fevers, disorders of the brain and insanity. Cancer; dropsy, cancer, consumption, asthma, and disorders affecting the stomach. Leo; diseases of the heart, plague, convulsions, jaundice, pleurisy and fevers. Virgo; ruled all diseases affecting the viscera. Libra, diseases of the blood and the bladder. Scorpio, diseases of the generative organs and scurvy. Sagittarius, gout, rheumatism, sciatica, muscular pains and disorders caused by intemperance. Capricorn, hysteria, leprosy, melancholia, and cutaneous diseases. Aquarius; diseases affecting the legs and ankles, dislocations, lameness, cramp and swellings in those parts. Pisces; lameness, pains in the feet, also pimples and ulcers.

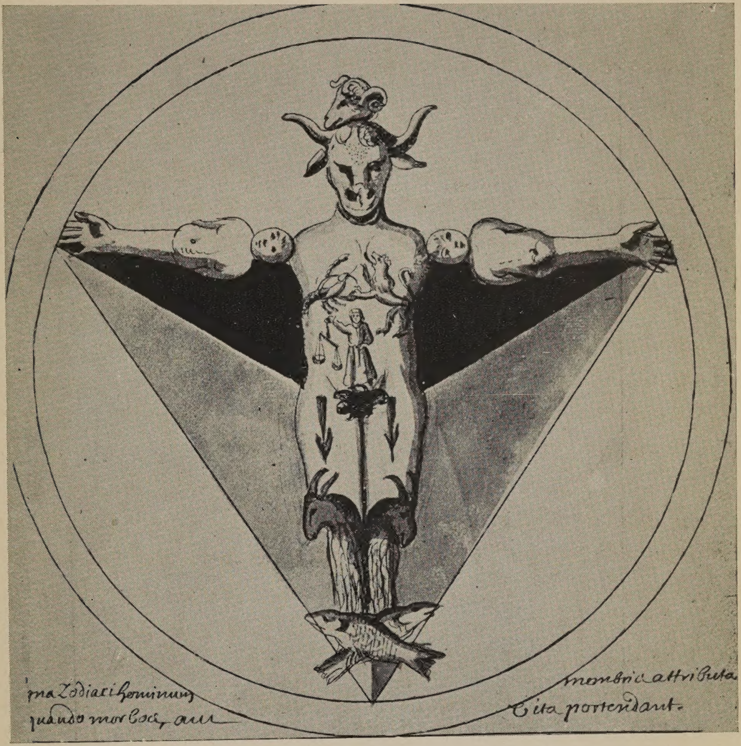
Curious figures, sometimes very crudely drawn, representing a man with the various signs of the Zodiac placed over the parts of his body they were supposed to govern, are to be found in manuscripts on astrology as early as the fourteenth century.

They were evidently drawn for instruction at a period when few could read, and at a later period, in the sixteenth century, they were often reproduced in the 'Books of Hours' sometimes very beautifully executed by masters in the art of miniature painting.

There are many examples of these quaint astrological figures, representing both male and female, to be found in manuscripts of the fourteenth and fifteenth centuries.

It was after looking at one of these figures Southey wrote:

"There Homo stands naked but not ashamed, upon the two Pisces one foot upon each; the fish being neither in air or water, nor upon earth, but self suspended, as it


ma Zodiaci hominum
quando morbos, au
membris attributa
Cita portendant.

ASTROLOGICAL FIGURE

From a French manuscript on Astrology, XVII Century

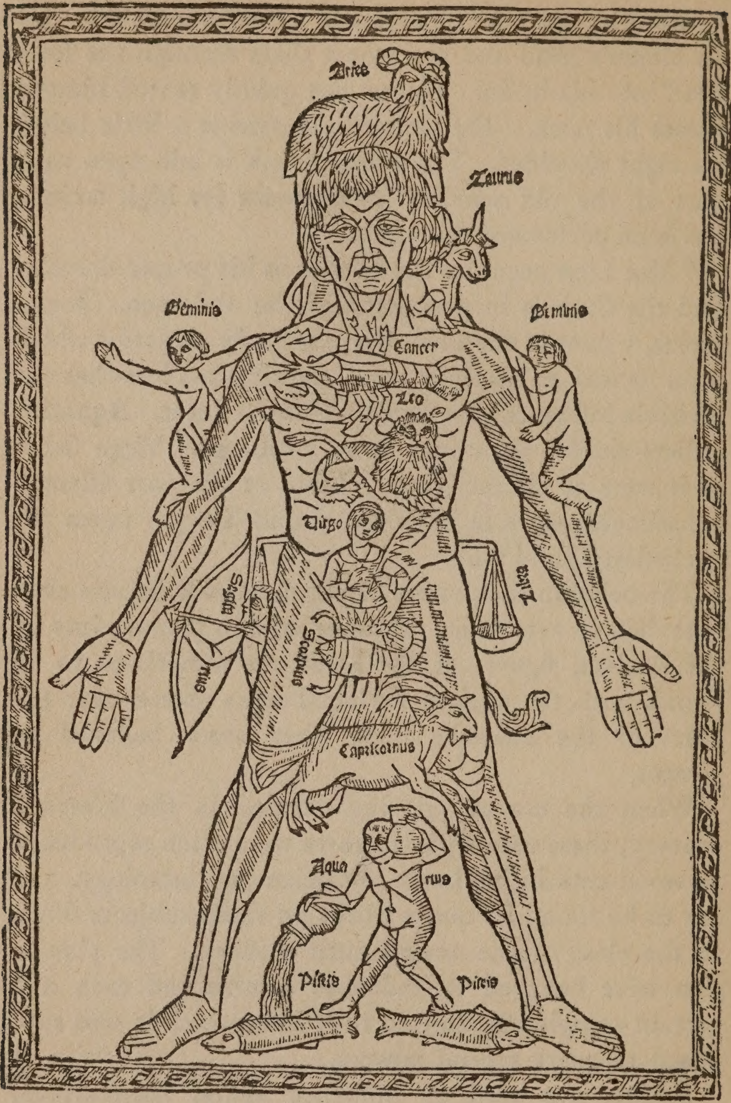
appears in the void. Aries has alighted with two feet on Homo's head and has sent a shaft through the forehead into his brain. Taurus has quietly seated himself across his neck. The Gemini are astride a little below his right shoulder. The whole trunk is laid open as if part of the old accursed punishment for high treason has been performed upon him.

"The Lion occupies the thorax as his proper domain, and the Crab is in possession of the abdomen. Sagittarius, volant in the void, has just let fly an arrow which is on its way to his right arm. Capricornus breathes out a visible influence that penetrates both knees. Aquarius inflicts similar punctures upon both legs. Virgo fishes as it were at his intestines. Libra at the part affected by schoolmasters in their anger and Scorpio takes the wickedest aim of all."

The belief in the powers of the signs over disease even extended to veterinary medicine, and in manuscripts on the subject, figures of the horse are sometimes to be found, with the various Zodiacal signs placed over the parts of the animal's body they were believed to govern.

When the era of printing dawned in the fifteenth century, these astrological figures were often reproduced as wood-cuts in books on medicine and astrology, and are to be found in many works on these subjects down to the close of the seventeenth century. The planets also were believed to influence disease and each had certain complaints allotted to it over which it was supposed to exert special powers.

Saturn was said to influence agues, rheumatism,


Aries
Taurus
Geminis
Geminis
Cancer
Leo
Virgo
Libra
Sagita
rius
Scorpius
Capricornus
Aqua
rius
Piscis
Piscis

ASTROLOGICAL FIGURE

SHOWING THE SIGNS OF THE ZODIAC AND THE PARTS OF THE BODY THEY GOVERN

From " Epilogo en Medicina Y Cirurgia " 1495 affections of the right ear, the spleen, the bladder, consumption, jaundice and gout. Jupiter affected pleurisy, liver troubles, diseases of the lungs, the hands, arteries, the blood and quinsy.

Mars, all fevers, plague, flux, smallpox, St. Anthony's fire, carbuncles, fistulas, ringworm, jaundice, stone in the bladder and injuries by fire or the sword, also the left ear and the kidneys. Venus, all diseases of the organs of generation and matrix ; diabetes, hysteria, sore-throat and lacteal flow, also the liver and the nostrils. Mercury, all diseases incident to the brain, insanity, loss of memory, asthma, dumbness, and affections of the tongue and nerves. The Moon, lunacy, apoplexy, colic, worms, intestinal diseases, dropsy, coughs, epilepsy, King's evil and measles. Also the palate, throat, stomach, abdomen, the uterus and all the left side. The Sun, all diseases of the heart, the eyes, mouth, the right eye in men and the left in women, and eruptions on the face.

This belief in the mysterious influence of the planets, is said to be referred to in the blessing given by Moses to the tribe of Joseph, viz., " Blessed of the Lord be his land for the precious things of heaven, for the dew and for the deep that coucheth beneath, and for the precious things put forth by the Sun, and for the precious things put forth by the Moon."

It has been stated, that it had its origin in the idea, that " the supposed spirits of the planets radiated their influence, and that according as those radiations were of a similar or dissimilar character to that of the human frame, so they were beneficial or harmful. Thus, a cold planet might, though its influence was generally evil, be advantageous in fever, and the plants and minerals which partook of its nature might then be administered with effect."

According to astrological rules, plants and herbs for medicinal use had to be gathered during the hours of the planets to which they were appropriated, as they were then supposed to have increased power, whereas in the hour of supremacy of a contrary planet, they lost their virtues and became ineffectual.

The hours of gathering had to be calculated from an almanac and tables were compiled showing the planetary hours of rising and setting. All coming under the dominion of the Sun had to be gathered on Sunday, while those ruled by the Moon were to be gathered on Monday, and so on through the week, according to the planet governing the day.

The trees, plants and herbs and the planets which rule them are recorded in the Herbals, and from them we learn that Saturn influenced the pine, cypress, yew, black alder, hemlock, nightshade and poppy.

Jupiter, the oak, elm, birch, hazel, agrimony, betony, columbine, cresses, foxglove, hyssop, larkspur, mallow, periwinkle, parsnip and thyme.

Mars ruled the box tree, hawthorn, broom, buckthorn, dock, garlic, horehound, hemp, hops, mustard and wormwood. The mineral substances influenced by the same planet were iron, antimony, arsenic, and sulphur.

The Sun governed the cedar, laurel, anise, almond, chamomile, daffodil, dill, fennel, St. John's wort, juniper, lavender, marigold, mistletoe, pennyroyal, rosemary, rue, saffron and sage. His mineral was gold.

Venus ruled apple and cherry trees and their fruits, also coltsfoot, dandelion, elder-flowers, myrtle, white poppy and the leaves of the violet. Her mineral was copper.

Mercury influenced the medlar, quince, willow, barberry, succory, tansy, vervain, also the elder and nut tree.

The Moon governed all trees full of sap, the palm, cucumber, mushrooms, melon, moonwort and herbs that turned towards the Moon. Her mineral was silver.

The Arabs believed, that it was the Moon that brought down the virtue of all the planets to influence the herbs on earth.

Thus, Abraham Avenezra the Arab astrologer says: "The Moon is assimilated to the body of man. She brings down the virtue of the other planets to the creatures and to man on earth.

"The Sun when he arrives in the house of his honour, Aries: then the trees spring, birds sing, living creatures are comforted and the whole creation rejoices."

In "The Sickman's Glass," written by an astrologer in the sixteenth century, there is a list of "Herbs which cure the usual infirmities and diseases incident to man, being discovered by the Sun and Moon afflicted in any of the twelve signs or a figure of twelve houses." This takes the form of an index of diseases and was evidently designed as a guide to the physician in the choice of remedies.

It is as follows :

“ *Agues*, to cure all kinds, you must take notice under what Planet the patient is most afflicted, whether under Saturn or under Mars or both, and so make choice of herbs accordingly. Use Rosemary, chamomile, rue, centaury, sage, vervain, feverfew, savin, burdock, rhubarb, calamint, bryony, black hellebore.

“ *Apoplexies*, mistletoe, lavender, lily, marjoram, sage, fennel.

“ *Carbuncles*, to cure ; use spurge, walnut, vetch, colewort.

“ *Coughs* or *colds*, use angelica, coltsfoot, horehound, comfrey, elecampane, liquorice, rue, thyme, valerian.

“ *Consumptions*, balsam, melons, burdock, snails, borage, bugloss, dandelion.

“ *Convulsions*, St. John’s wort, mistletoe, cowslips, lavender, bryony, mellitot, wormwood, hyssop, sea-holly.

“ *Digestion*, sweet marjoram, pennyroyal, spearmint, radish, camphire, carraway, eglantine, cinnamon, cloves, coriander.

“ *Dropsie*, barley, broom, burdock, dittany, elder, garlick, laurel, wormwood, rosemary, bay, tamarisk, saffron, aniseed.

“ *Fevers*, marigold, roses, hyssop, dandelion, purslain.

“ *Headache*, aloes, betony, bryony, butcher’s broom, dodder, frankincense, hellebore, houseleek, mugwort, nightshade, spikenard, sycamore.

“ *Heart*, (fainting) angelica, rosemary, cinnamon, cloves, nutmeg, galingal, hart’s tongue, also the hearts of all creatures which are good to eat.

“ *Jaundice*, aloes, agrimony, yellow bark of black elder, calamint, flower de luce, mustard, hops, liverwort, rhubarb, rue, saffron, tamarisk, broom blossom, fumitory.

" *Liver*, agrimony, liverwort, dandelion, celandine, centaury, elderbuds, plantain, broom, saffron, furze blossom, tormentilla, juniper, foxglove, germander.

" *Quinsey*, cudweed, mulberries, rhubarb.

" *Rheums*, dog's mercury, catmint, plantain, red roses, sage, bay, bugloss, coriander.

" *Sciatica*, burdock, henbane, St. John's wort, nettles, tansey, madder, thyme.

" *Sleep*, to procure. Lettuce, white poppy, purslain, henbane, hemlock, nightshade, onions, mandrake.

" *Throat*, (sore.) Ground ivy, pellitory, vine, elder-flowers, barley, woodbine, golden-rod.

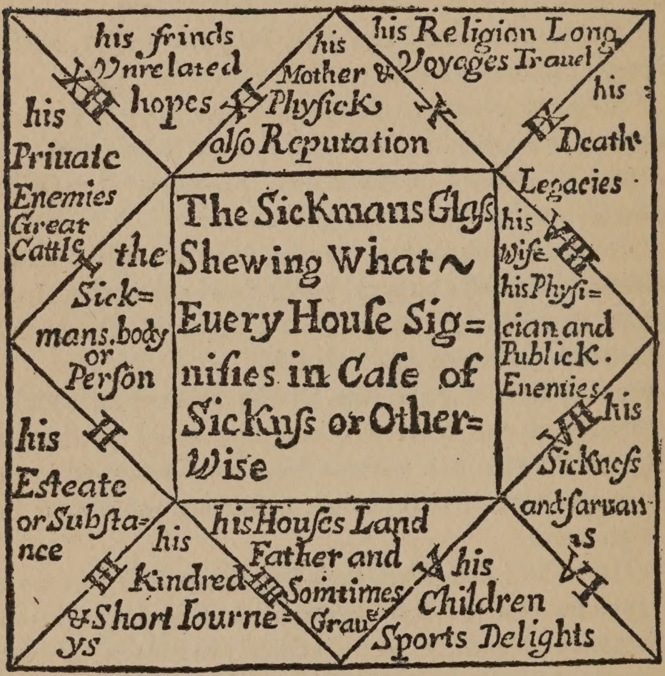
" *Stomach complaints*, apples, endive, elecampane, hawkweed, hound's tongue, peach flowers, sorrel, quinces, capers, succory, mint, mustard, tansey, chamomile, gooseberries, lemons and spinach."

We can form a good idea of the manner in which a physician of the sixteenth century would proceed to diagnose the case of a patient from an account left to us in a manuscript of that period, which we quote from the original text.

" The end of the physitian's imployment is ye cure of ye patient, that he may accomplish this desirable end with more certainty and facility, astrology is very necessary as the handmaid to attend his other physicall sciences.

" First, for ye knowledge of what part the disease is in and which cause it comes, you are to remember what parts of man's body are signified by ye twelve houses and signs of heaven, by ye planetts, by ye position of ye planetts which are the significators in any of the houses and signs.

How to Frame the twelve Houſes, and what every Houſe concerns, in a Decumbiture Figure.


his frinds Vnrelated hopes
his Priuate Enemies Great Cattle
his Mother & Phyſick alſo Reputation
his Religion Long Voyages Trauel
his Death Legacies
The SicKmans Glaſs Shewing What Euery Houſe Signifies in Caſe of SicKnſs or Otherwiſe
the Sick=mans body or Perſon
his Wife his Phyſician and Publick Enemies
his Eſteate or Subſtance
his SicKneſs and ſaruants
his Kindred & Short Iourneys
his Houſes Land Father and Somtimes Graue
his Children Sports Delights

THE next thing conſiderable is, to have knowledge how to inſert the twelve Signs upon the cuſp of every Houſe, and likewiſe to ſet the ſeven Planets in thoſe Signs:

FIGURE OF THE HEAVENS SHOWING THE TWELVE HOUSES AND WHAT EVERY HOUSE SIGNIFIES

"The parts signified by ye twelve houses and signes are therefor the first house and the first sign which present ye head, face, ears, eyes and mouth.

"The second, ye neck, and throat. The third, ye arms, shoulders and their bones, hands and fingers. The fourth, ye breast, stomach, lungs, the fifth, ye heart, ribs, sides, backbone, midriffe and lower parts of ye breast. Sixth, ye belly, liver, spleen and guttes. Seventh, ye reins, kidneys, loynes, upper parts of ye buttocks and haunches. Eighth, ye fundament, groyne, and bladder.

"Nineth, ye thighs, hippes, and hucklebone. Tenth ye knees and hammes. Eleventh, ye legges, shinbones and ankles. Twelfth, ye feet and tooes. When giving medicine observe ye Moon's motion. Earthy signs usually make dull purgings. Bleeding is not good if ye Moon is in fiery signs. Sweating is hard in earthy and watery signs.

"Lastly knowe ye planetts and their parts as well as living creatures and minerals as are assigned to the planetts."

The next step was to discover the disease from which the patient was suffering. To do this the physician had to take note what sign the Moon was in when he first took to his bed, and by what planets the Moon was afflicted, then according to the set rules under the planets, he was able to name the disease. If the Moon was in Capricorn and afflicted by Saturn, the chest and stomach would be affected, the lungs might be oppressed and he would have shortness of breath and cough. Another method was to observe the sign of the twelve houses, and then to give judgment by the Moon being in any of the twelve signs and by the infirmities afflicted.

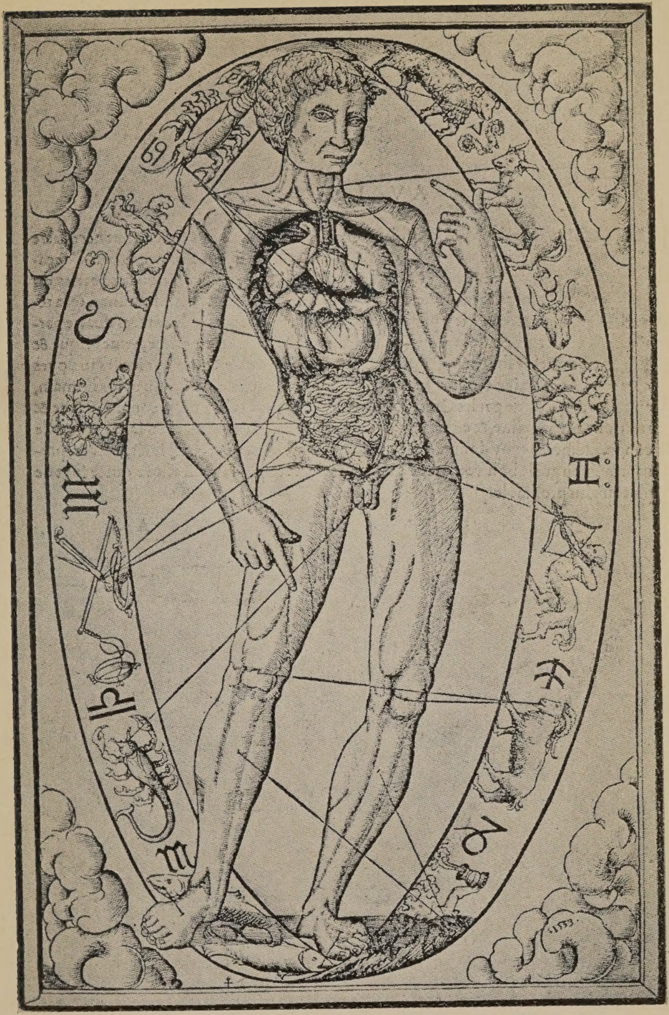
By rules, also, he claimed to be able to discover whether the patient would recover or die; if he was likely to live, and how long before he would recover. The signs of recovery were fore-told by a benevolent planet being stronger in the ascendant than the afflicting one.

It was next necessary for the physician to select his remedies. In order to do this, he had first to note one of the elemental qualities of each planet, viz. whether hot and dry or hot and moist, cold and dry or cold and moist, then from his Herbal find the elemental quality of the plant. If he found that both the plant and the planet were in accord in elemental qualities, then the plant would be under that planet.

Thus for example Saturn is a planet which is cold and dry in the third and fourth degree, and hemlock, henbane and nightshade being also dry in the third and fourth degree, they may therefore be properly attributed to Saturn.

Having selected his remedies and prepared his medicine, he had then to find the most suitable hour for its administration.

The usual time was when the Moon was in a watery sign or when a watery sign was in the ascendant. The rule states: " Let the Moon be aspected by any planet which is direct and if swift in motion and under the earth it is better. But by no means let the Moon be



ASTROLOGICAL FIGURE
SHOWING THE ZODIACAL SIGNS AND THE PARTS AND ORGANS OF THE HUMAN BODY THEY GOVERN

From an engraving of the XVI Century

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aspected by any retrograde planet, for then the patient will be apt to vomit.

"When you intend to give a vomet, let either the Moon or the Lord of the ascendant be an earthy sign, aspected by a planet retrograde."

Thus the physician when first called in to attend a sick person had no easy task, and his procedure was not nearly so simple as that followed by his descendants to-day.

Bleeding was a very frequent operation in the Middle Ages, and people were often bled at regular intervals whether it was actually necessary or not. Here again astrology played an important part, for to avoid harmful results, the operation had to be carried out when the planets were favourable. Figures were drawn, and are often to be found in early works on medicine, indicating the proper veins to open and the right times for opening them.

The following rules are culled from a manuscript of the fifteenth century for "Lettinge of ye bloode."

"Let not the Moon be in Gemini nor in that signe when you let bloode in the feete. Let not the Moon be in Capricorn if in ye legges. Let not the Moon be in Aquarius if in ye feete. And the best tyme to lett bloode is when the Moon is aplyeth to Aries. Let not bloode in the hour of Jupiter or Venus. Let not bloode from the middle of Julie until the middle of September, nor when there is frost or snow."

An astrologer writing in the fourteenth century states:

"What place the veyne of any man or woman, when the moon is in the signe of that tyme and no medicyne

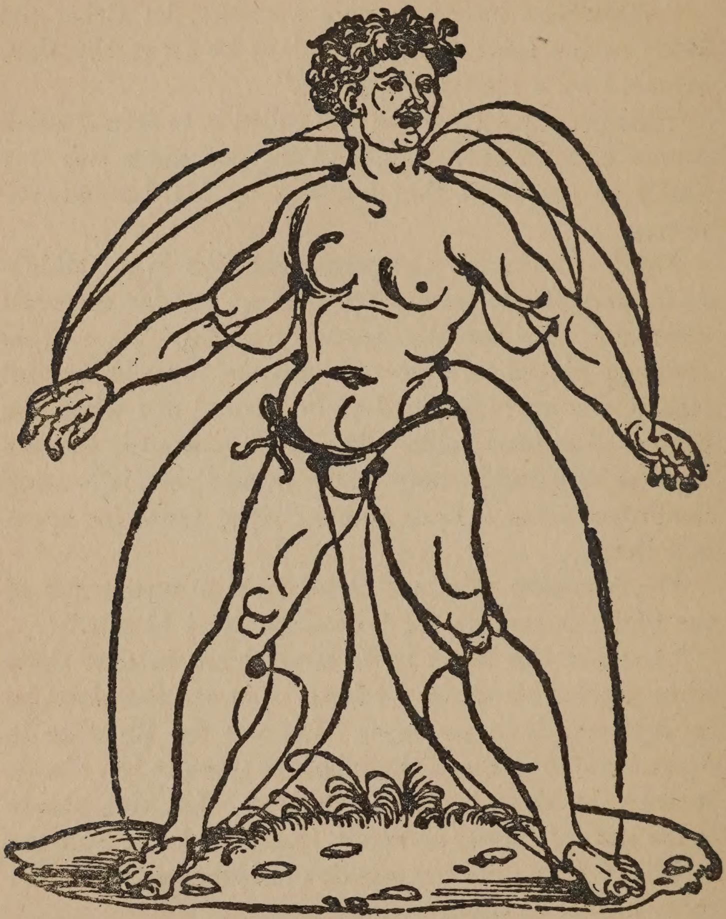


FIGURE SHOWING THE VEINS AND PARTS OF THE BODY FROM WHICH A MAN SHOULD BE BLED

From a woodcut, 1552

in that tyme, for it will rather hynder than further and keep the whole from blood-lettyng. It is further not goode to lett bloode in ye houre of Jupiter."

Ptolemy issued a warning to surgeons, not to operate when the Moon was in the sign governing a certain part of the body, a precaution we are afraid which has long been disregarded :

" Pierce not with iron," he writes, " that part of the body which may be governed by the sign actually occupied by the Moon."

Another matter of great importance to the physician in which the Moon had to be taken into account when treating certain diseases was the determination of crises.

" Wise men have experiences of many vertues of the starres," writes an astrologer of the fifteenth century, " and physicians in old time have found out the changes and terminations of diseases by the course of the Moon. Wherefore the seventh, fourteenth, twentyth, twenty-first, twenty-eighth or twenty-nineth dayes of sicknesses are called criticall dayes.

" Know then that the crisis viz. upon a critical day, the Moon being well aspected by good planets, it goes well with the sick ; if to ill-planets, it goes ill."

The ancient tradition associating the Moon with lunacy and the belief that its influence affected the insane, can be traced back to the time of the early Greeks.

Cambrensis states, " that the sick are called lunatics not because their insanity comes from the Moon, but because the devil who causes insanity avails himself of lunaria tempora, in order that he may disgrace the creature into blaspheming the Creator," Referring to the belief in the Moon's influence Esquirol says, "the Germans and Italians believed in lunar influence as a cause of mental disorder, but I have not been able to satisfy myself that this influence is real."

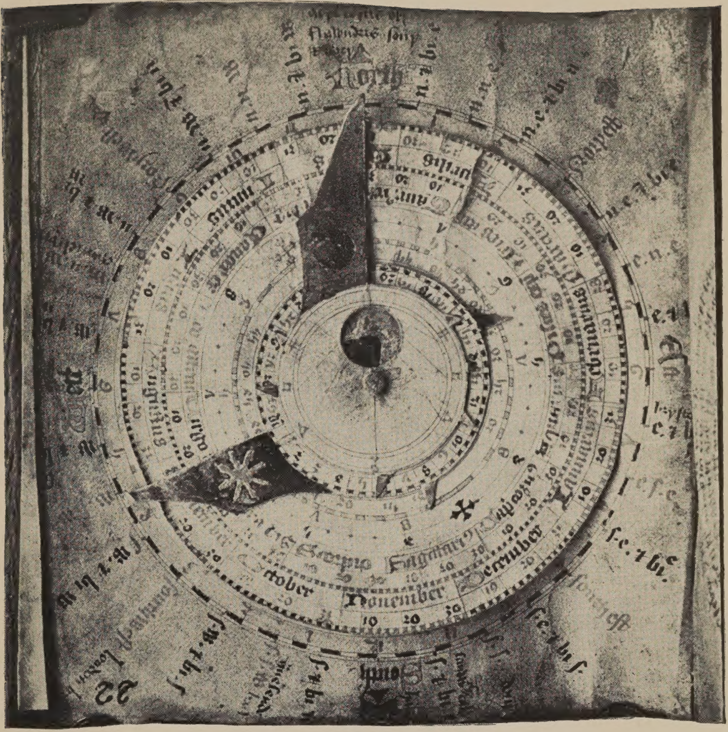
At the Salpêtriére and the Bicêtre, the great asylums in Paris, the supposed influence of the Moon on the insane is not entertained. On the other hand Daquin, physician to the Lunatic Hospital at Chambéry, Savoy, was of the opinion that the Moon exercised a real influence on the inmates.

Dr. T. Laycock who made a careful investigation of the subject some years ago, found the evidence so conflicting that he could not obtain any proof of the assertion, and Arnold, another observer, says, "he could never clearly perceive any such lunar influence." The senior medical officer to one of the largest mental institutions in this country, after thirty-five years experience has stated, that he never observed any evidence of the Moon's influence on the patients under his charge, so the tradition may be regarded as a myth.

The old belief that the periodical change in the sex is under lunar influence still has its advocates, but again there is no evidence to prove it.

With reference to the supposed lunar influence on vegetation which was one of the doctrines of astrology, Robertson tells us that in the West Indies, all kinds of vegetables are fuller of sap at the new and the full Moon; while in Cuba and Peru, many agricultural operations are guided by the Moon and the farmers always gather the harvest when it is on the wane.

In connexion with the Moon's influence on the tides,



A VOLVELLE

From a manuscript of the XIV Century

The Volvelle was an ancient device consisting of one or more movable circles surrounding other graduated or figured circles, serving to ascertain the rising and setting of the Sun and Moon and the state of the tides. It is first mentioned in the XIV Century and this example is the earliest known.—(*British Museum*).

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there was a curious belief once common in Holland, that fat people died at the flood and thin folks at the ebb of the tide, but this like many other old traditions has been found to be without foundation.

CHAPTER XI

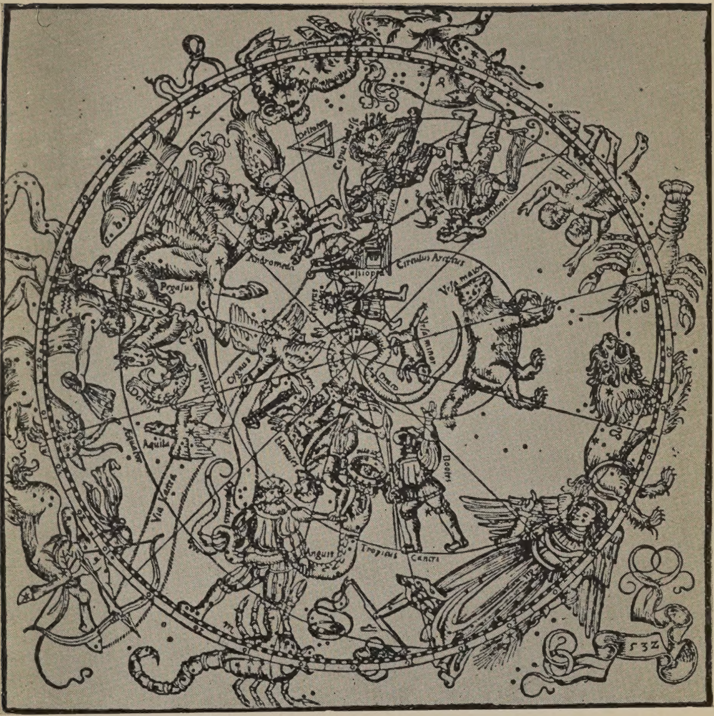
PTOLEMY AND HIS DISCOVERIES—ARAB ASTROLOGERS—ASTROLOGY IN INDIA AND CHINA

PTOLEMY has been fitly called the greatest figure in ancient astronomy, and his discoveries and the doctrines he laid down in his great work "Almagest," held sway over the minds of men for at least fourteen centuries.

He was a native of Egypt and the time at which he lived is judged from the fact, that his first recorded observation was made in A.D. 127, and his last in the year 151.

He began by emphasising the fact that the earth was undoubtedly globular and succeeded in devising a scheme by which the apparent changes that take place in the heavens could, so far as he knew, then be explained by certain combinations of circular movement. He records that travellers who journeyed south observed that as they did so, the appearance of the heavens at night underwent a gradual change. Stars that they had previously noticed in the northern skies, gradually sank lower in the heavens.

The constellation of the Great Bear, which in our skies never sets during its revolution round the pole, did set and rise again when a southern latitude had been


Deltoton
Perseus
Erichthon
Andromeda
Cassiopea
Circulus Arcticus
Ursa maior
Pegasus
Ursa minor
Draco
Cygnus
Delphinus
Aquila
Aequator
Via lactea
Hercules
Bootes
Anguis
Tropicus Cancri
1532

THE ZODIAC AND CONSTELLATIONS—PTOLEMY'S ALMAGEST
After Albert Dürer, 1532

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reached. On the other hand, constellations new to the inhabitants of northern climes were seen to rise above the horizon. He reasoned, that if the earth had been flat, sunset must necessarily take place at the same time, no matter in what country the observer might happen to be.

That Ptolemy was a believer in the doctrines of astrology is shown in his " Tetrabiblos," from some parts of which it would appear that he pursued his astronomical researches for astrological purposes. He held, that the planet in the ascendant at the time of birth, was the chief ruler of the character and fortunes of the ' native,' as the newly born infant was technically called.

The irregularity of the movements of these bodies were therefore selected as those most fitted to represent the varying turns of Fortune's wheel, and to preside over the changing lots of men, of nations and of the entire human race.

About the seventh century, the Arabs took up the study of astrology and under the patronage of Almaiman, the Mirammolin, the treatise of Ptolemy were translated by Ali Hazen Ben Yusseph in the year 827. Albumasar added to the work, and his example was followed by Alfraganus and Eben Nozophim, although as early as A.D. 680, Ibn Yunis and Abul Wefu had recorded many observations with accuracy.

In the year 777, Jacob ben Tarik founded at Bagdad, a school for the study of astronomy and astrology, and among the students who received instruction there was Alkendi the teacher of Albumasar, who afterwards became one of the greatest of the Arab astrologers. The gradually increasing influence of Arab learning and the spread of astrology by Jewish teachers in the near East, caused the art to occupy a powerful position up to the time of the Crusades.

The Moors, when they occupied Spain, carried their knowledge of astrology into western Europe, and after their expulsion, its study was propagated by the Jews and the Christians. Among the latter, Alphonso of Castille became an influential and enthusiastic student. The Jewish and Christian savants who arranged the astronomical tables which pass under his name, were convened from all available parts of Europe. Their investigations and discussions occupied five years, and the sum of 400,000 ducats is said to have been disboursed in the towers of the Alcazar of Galiana, in the adjustment and corrections of Ptolemy's calculations.

Two great volumes written in cypher with astrological figures, are said to be still preserved in the library of the Escurial, which according to tradition, were written by Alfonso himself. In one part of his code he enrolled astrology among the seven liberal sciences, and he also gave his sanction to "such astrologers who truly practised the art of divination by the stars."

In the East, long before this period, astrology had spread to Persia and India, where it had been practised from a very early period. In Persia, where it was propagated by the Medes, astrology exercised an important influence on national life. Its practitioners were consulted on all important occasions and among them were some famous astrologers.

Most of the ancient races of India were believers in astrology, and nearly all the native rulers had their astrologers who were considered of the same rank as a prime minister and were held in the highest esteem. The division of their Zodiac into twenty-eight houses of the Moon, with six northern and six southern parts, is noticeable, and the worship of some of their gods shows evidence of early star-worship. The influence of the twelve houses bears evidence of the same source of origin as that of the astrology of western nations.

According to Hindu astrology, planetary influence meant the "flowing forth" from the planets of an ethereal substance to the earth. To identify the birth-sign, the astrologer had first to find out the sign in which the Sun happened to be at the time of the birth, and afterwards, to calculate what degrees and how many minutes it had spent in that sign with reference to the time of birth. To these he had to add the degrees and minutes comprised in 'Ayanamsakalas' to make the identification complete.

One of the most famous of the early Hindu astrologers was Gautama Sakya Muni and after him, among the Jains came Yavanar, Savanar and Sainya Muni. Varaha Mihira Chariar, the royal astrologer of Vikra Marka, was also celebrated as a fore-caster of events and nativities.

Anything like a complete description of so vast a subject as astrology in India is impossible in these pages. It influenced nearly every aspect of life and its doctrines are still practised by many races of that great Empire.

According to a native practitioner, Hindu astrology is divided into three parts viz. "Astronomy, Astrology (horoscopy) and Astrology (horary). The second deals of the good and bad fortunes that occur to all living beings in the world, also with trees and plants. The third includes the answering of particular questions, by reference to the position of the heavenly bodies at the time, and whether particular days shall be lucky or unlucky.

"The foundations of Hindu astrology are based on the theory, that from the heavenly bodies are derived air and ether and from them fire, from these three, water, and from the combination of the four, earth. Since these elements come from the heavenly bodies it follows that living things are influenced by the flowing forth from the planets of some ethereal emanation."

The Hindu astrologers argued that as the Sun gives out heat and draws off vapour, burns up grass and attracts other heavenly bodies, it is the source of physical life.

Similarly all the planets exert five influences. The heat man gives off from his body, interacting with the heat of the Sun, produces abnormal bodily heat, resulting in disease. In the same way, man exerts the four other influences.

"To remedy bodily disturbance arising from the influence of heat or cold, various devices have been invented such as fires, garments and the use of ice. It is allowed that there is a mutual attraction subsisting between all the heavenly bodies and this world."

All plants they believed came into existence through the Moon and Venus, "because these two emanate watery rays; coral, pearls, shells, and all animals found in water, are also produced by these two bodies.

Man is born through the influence of the Sun and Jupiter and he dies under the influence of the Moon. Minerals are produced through the influence of Mars and Saturn."

In Rig-véda it is said: "Death is from the Moon: The Moon gives coldness and when a man becomes abnormally cold, he dies." Many of these Hindu beliefs can be traced to western sources.

According to the Rig-véda, " Astrology is the eye of Brahma." The Brahmins were credited with the power of predicting striking phenomena of nature and were generally believed to possess the faculty of predicting the future, and they therefore came to be consulted on all kinds of events. From the horoscope of any person, they said, it was impossible to predict anything until after the native had reached the age of five years, when the child is able to distinguish between good and evil.

The Hindus have the following tradition as to the origin of astrology and the signs of the Zodiac. " The first stanza in Sainyamuni Sutra says, that when Iswara (the Lord) was telling the pranavamantram to Parvathi, his son Subramania happened to hear it, and having learnt it, unknown to his parents, went and concealed himself. Iswara wanted to find him and to do so invented astrological science."

They believe that eighteen personages brought astrology into this world, the chief being Surya, Vyasu, Atri, Narada, Manu, Uromasa and Aaunaka, all of whom were pupils of Paramasiva. Yoga philosophy is intimately connected with astrology and Patanjali divides the body into six parts, each part being sub-divided into two other portions, making twelve in all, corresponding to the signs of the Zodiac.

The Hindus have a belief that the influence of some of the planets gives them an inclination to worship certain gods, thus the Sun is said to incline to the worship of Siva, Mars the worship of Durga, Mercury the worship of Vishnu and Jupiter the goddess Brahma or Gayatri.

Their astrologers claimed that they could determine the sex of a child by the position of Jupiter, Saturn, Venus, or Mars, and that Jupiter and Mars signified the male sex.

Saturn was common to both. They declared that if Saturn was in conjunction with the male planets, the child would be a male, or if in conjunction with the female planets, it would be a female, the position of Saturn giving the final determination of the sex.

The male signs according to Hindu astrology are Aries, Gemini, Leo, Libra, Sagittarius and Aquarius, while the female signs are Taurus, Cancer, Virgo, Scorpio, Capricorn and Pisces.

Caste they believed was determined by the Sun, Jupiter, Venus, the Moon and the Lord of the nineth house. The caste would be Brahmin, provided Jupiter and the Sun were in the majority and exercised a strong influence. If Saturn and the Moon were among the majority, the subject would be Sudra.

The Hindus held that faith was a very necessary factor in connexion with astrology, and " one who has faith may learn the lucky and unlucky dates in his life."

An astrologer relates the story of a Pandian king named Yaday Kattar, who having learned from an astrologer that a famine which would last for twelve years would commence at a certain date, prepared to meet the same, and did so successfully, by storing up grain and rearing goats beforehand. Thus he was able to save his subjects from a great calamity.

An interesting account of some curious marriage customs among the ancient tribe of Ramoosies which survived until 1833, in which astrology played an important part, has been left by Captain Mackintosh. He states, that this tribe originally migrated from some part of the ancient kingdom of Telingana, probably east or south-east of Hyderabad. They had a distinct language and their own funeral rites and ceremonies of purification.

They were profound believers in astrology, and during the period of occultation of the planets Jupiter and Venus, no marriages were allowed to be celebrated, neither during the last day of the Moon, nor at the time the Sun passes from one Zodiacal sign to another. Within a fortnight after the birth of an infant, the father had to wait on the Jossy or local astrologer, to ascertain what name he was to call the child. Before the Jossy determined the name, it was necessary that he should know the day and the particular watch during the day or night, in which the infant had been born, to enable him to establish in what "churnu" or quarter of the "mukshuttur" it happened. This information having been supplied, he had to refer to the "Aukkur Chukkur" which all the astrologers could repeat by rote, and if he found that the child being a boy was born during the third division of the Mukshuttur cheetra, he was to be named Ramjee, or if a girl, Bheemy.

Certain divisions or houses of the Moon were considered peculiarly inauspicious, for it is written that, " if a boy is born during the first churnu of the moon the father will die," unless the required propitiatory offerings and sacrifices are made. The evil effects of such a birth were believed to continue for seven years. The consequences attending the birth of a girl were similarly fatal, but the evil influence did not extend in her case longer than three years. " A child born during the fourth churnu of the Asslesha will entail the most fatal consequences on its father, and if in the third churnu it will prove fatal to the mother-in-law."

However, it is said that the evil influence could be counteracted by timely gifts to the astrologer.

The Chinese have an interesting tradition respecting the origin of astrology in their country. It is recorded in the " Canon of the Emperor Yaou who flourished 2356 B.C.," that, "he commanded He and Ho in reverenced accordance with their observation of the wide heavens, to calculate and delineate the movements and appearances of the Sun, the Moon, the stars and Zodiacal spaces and so deliver respectfully the seasons to the people.

" One astronomer was commanded by the Emperor to ' reside at Nankeaou and arrange the transformations of the summer and respectfully to observe the extreme limits of the shadow.'

" The day he said is at its longest and the star is Ho ;

you may thus exactly determine midsummer. Ho (fire) is Antares in Scorpio.

" The star of the winter solstice, when the day is at the shortest is Maou, which is the Pleiades."

Directions are given for observing the spring and autumn equinoxes, when day and night are of medium length, and certain other stars are to be observed.

The Chinese Zodiac or " Yellow path of the Sun " as it was called, contained the Mouse, Cow, Tiger, Rabbit, Dragon, Serpent, Horse, Ram, Ape, Hen, Dog and Pig.

These signs were largely adopted by the Koreans, Japanese, Tibetans and Tartars in their Zodiacs.

The identification of the planets and stars with the dwelling places or abodes of heroic or supernatural beings, prevailed extensively in China. Thus the spirit of the Prince Chih-yu is supposed to inhabit Mars, while Hsing-chu, the 'Lord of the Stars', is said to reside in a star near the pole known by his name.

CHAPTER XII

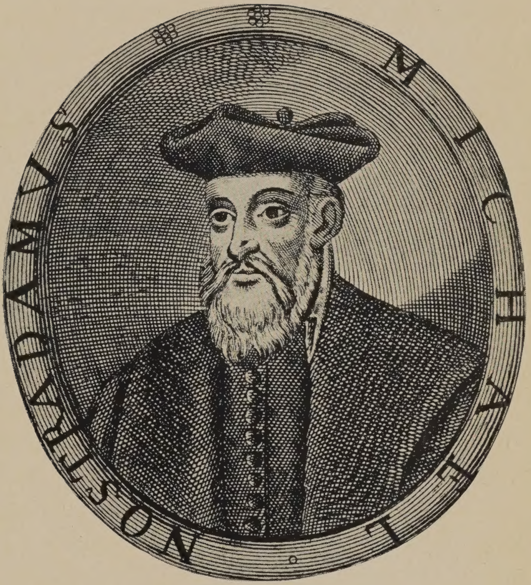
MICHAEL NOSTRADAMUS AND HIS PROPHECIES

MICHAEL NOSTRADAMUS, who has been variously described as an astrologer, magician and prophet, was undoubtedly a remarkable character and judging from his works, was by no means a charlatan. He may be regarded more as a prophet or prognosticator than a practitioner of the occult arts, although he claimed to have been inspired in his predictions by magical agencies.

He was born at St. Remy, a small town in Provence, on December 14th, 1503 and was the son of a notary. He was sent to the ancient University of Montpellier to study medicine and at the age of twenty-two, went to live at Vordeaux where he commenced to practice. After a period of four years he returned to Montpellier to obtain his degree, and then settled at Salon de Craux, a little town between Avignon and Marseilles.

He is described in early life as being a short man, vigorous in body, with a broad fore-head, straight nose and grey eyes. He had a florid complexion and wore a long thick beard, but was always very alert, " with a lively wit, seizing with quick comprehension everything he wished to acquire."

He is further said to have been, " reticent in speech and


MICHAEL
NOSTRADAMVS

MICHAEL NOSTRADAMUS
BORN 1503. DIED 1566
From an engraving of the XVI Century

spoke but little, though his judgment was very penetrating."

He was a man of strong religious principles and a fervent Roman Catholic. A deep thinker, he is said to have been always "wrapped up in his studies and slept but four or five hours out of the twenty-four."

Little is known of his life at Salon de Craux but it is probable, that he continued to practice medicine together with the study of astrology, and pursued the latter in the night watches.

According to his own mystic words :

"Gathered in night in study deep I sate
Alone, upon the tripod stool of brass,
Exiguous flame came out of solitude,
Promise of magic that may be believed.

"The rod in hand set in the midst of the Branches,
He moistens with water, both the fringe and foot ;
Fear and a voice make me quake in my sleeves ;
Splendour divine ! the God is seated near."

A commentator on these lines says, "the general meaning seems to be, that he sat with a wand or branch, like the water-diviners, with a fork in each hand to evoke his genius. When he appeared, he moistened in the brazier that held water, himself, the fringe of his robe and his foot. Then came fear that made his hands tremble and the inward voice of prophecy."

If this surmise is correct, it is interesting in connexion with the use made of the divining-rod by astrologers of a later period in their endeavour to find the locality of hidden objects.

There is apparently no authentic date of the time when Nostradamus first began to record his " Oracles " or prophecies, but they were collected by Jean Aimes de Chavigny, and published in twelve books under the title of the " Centuries " in 1555.

The first seven are dedicated to his eldest son Cæsar and probably occupied him many years in writing.

In the dedication he states : " Prophetical inspiration is received from God," and that the Almighty had revealed to him by impressions made on his understanding, some secrets of the future according to the Judicial astrology.

He continues : " I have made Books of Prophecies, each one containing a hundred astronomical stanzas, which I have joyned obscurely and are perpetual vaticinnations from this year to the year 3797, at which some perhaps will frown seeing so large an extension of time. If thou livest to the natural age of a man, thou shalt see in thy climat the future things that have been fore-told."

His gift of prognostication and foretelling the future soon brought him more than local celebrity and the fame of Nostradamus spread throughout France.

In 1556, Henry II sent for him to come to Paris and on his arrival in the capital, the Lord Constable de Montmorency called upon him at his inn and conveyed him to the presence of the King, who ordered that he should be lodged at the palace of the Cardinal Archbishop of Sens.

The King shortly afterwards sent him a hundred crowns in gold in a velvet purse, and the Queen, who had also consulted him, made him a similar gift. She also desired him to go to Bloise to see the Royal children and to give her a report on their health. He was received with great favour at the Court, and while he remained in Paris he was consulted by many of the leading personages of the time.

When Charles IX travelled through Provence in 1564, he went to Salon de Craux to see Nostradamus, and the Monarch and the Queen-mother when at Lyons later on, sent for him and he was appointed Physician-in-Ordinary to the King.

There is a quaint story recorded that when Nostradamus was once staying at the Castle of Faim in Lorraine, while he was walking one day in the courtyard in company with the Lord of Florinville, two little pigs, one of which was white and the other black, ran in front of them. Lord Florinville, as a joke, asked Nostradamus what would become of the two pigs ?

" We shall eat the black and a wolf shall eat the white," Nostradamus replied gravely.

After they had left the courtyard, Lord Florinville who was determined that the astrologer's prediction concerning the pigs should not come true, went to the kitchen and secretly instructed the cook, to be sure and kill the *white* pig and serve it at the table.

" The cook thereupon killed the white pig," says the chronicler, and having dressed it, left it on the kitchen table.

" Meanwhile, a wolf stole in through the door and devoured most of it. When the cook returned and saw the remains, fearing his master's anger, he went out and killed the black pig which he dressed and roasted and served it for supper.

Lord Florinville delighted to show Nostradamus that his prediction had proved false, turning to his guest said: "Well sir, we are now going to eat the white pig; so the wolf did not devour it after all."

"I do not believe it," replied Nostradamus, "this is the *black* pig that is on the table."

Lord Florinville then sent for the cook to settle the matter and he told the story of what had befallen the white pig, much to the satisfaction of Nostradamus and the astonishment of his host.

Like several other astrologers, he began by publishing almanacs which were necessary for making astrological calculations, and also wrote several works on medicine, concerning which he believed that no perfect knowledge could be attained without the aid of astrology.

The Oracles of Nostradamus are so voluminous it is only possible for us to quote a few here but those interested may study them in detail in the English translation made by Garencieres and printed in 1672.

On reading through them we shall find that the phrases he employs are so ambiguous, and his descriptions generally so vague, that their meaning might be construed in many ways.

One of the most remarkable features about them is, the fact that he mentions by name several persons who were non-existing in his time and who were born after his death. Among them are Clément who murdered Henry III of France, Gabrielle d' Estrée and Louis, Prince of Condé, while according to some of his commentators he indicates the date of the French Revolution. These of course may have been added at a later period. His allegories however, they admit, led to much misinterpretation of their meaning.

A number of his prophecies refer to England, thus in the following, he is said to predict a visitation of the plague in London and in Tuscany.

> " The great man falleth by the lightning in the day-time,
> An evil foretold by a common porter.
> According to this foretelling another falleth in the night ;
> A fight at Rhemes and the Plague at London and Tuscany."

" The first line," says the annotator, " concerns some great man, who being premonished by a common carrier not to travel on a certain day, did slight the advice and was stricken by lightning."

At the same time there was a fight at Rheims and plague broke out in London and Tuscany."

Another ' Oracle ' reads :

> " The Young Lion shall overcome the old one
> In martial field by a single Duel,
> In a golden cage he shall put out his Eye.
> Two wounds from one, then he shall die a cruel death."

This is said to foretell the death of Henry II of France who was killed in a tournament, where he received a wound through the eye which pierced his gilded helmet. His death was likewise foretold by Gaurick, an astrologer patronised by Catherine de Medici. (See page 188)

The next is said to refer to the fall of King Charles I, the sacrifice of Strafford, and the rise of Oliver Cromwell, events which happened about eighty years after the death of Nostradamus.

> "He who had the right to reign in England shall be driven from the throne,
> His counsellor abandoned to the fury of the populace,
> His adherents will follow so low a truck
> That the usurper will come to be Protector."

Cromwell is said to be again referred to in the following lines:

> "A butcher more than king rules England.
> A man of no birth will seize the Government by violence."

The following is claimed to be a true forecast that 'Britain was to rule the waves:'

> "England will rule the great empire (of the waters) for more than three hundred years."

Another 'Oracle' referring to the Commonwealth reads:

"The miserable and unhappy Commonwealth
Shall be wasted by the new magistrate.
Their great gathering from exiled persons
Shall cause Swedeland to break her contract."

This is said to allude to the great sums exacted by the Parliament from the Royalists and why Sweden forsook the friendship of England.

The next is the 'Oracle' stated to foretell the Great Plague in 1665, the fire of London and the burning of St. Paul's.

"The blood of the just shall be required of London
Burnt by fireballs in thrice twenty and six (1666)
The old cathedral shall fall from its high place
And many (churches) of the same sort shall be destroyed.

"The great plague of the maritime city shall not diminish
Till death is sated for the just blood,
Basely sold and condemned for no fault,
The great cathedral outraged by feigning saints."

The first quatrain contains a remarkable prediction of the fire of London and the burning of St. Paul's, the precise year of its destruction being mentioned. 'The great cathedral outraged' is said to refer to its pollution, when used as a stable by the Cromwellian soldiers.

The following is said to refer to the imprisonment of Mary, Queen of Scots by Queen Elizabeth, and the embassy Mary sent to the King of France (called the great physician) asking for his aid.

"An Ambassador for a Lady,
Shall set oares to his ship
To intreat the great Physician,
To take her out of such pain,
But a Queen shall oppose it."

A curious prediction concerning floods in England, is declared by contemporary chroniclers to have been fulfilled:

"Great Britany, comprehended in England,
Shall suffer so great an inundation of waters."

At the end of January 1607, the sea came in with a great tidal wave on the east coat and flooded the fens. "The towns were like islands. At Grantham and Kingston, none of the buildings could be seen and a great many people and cattle were drowned. Bristol was also inundated and Somersetshire flooded."

The Restoration is said to have been predicted in the following 'Oracle':

"The endeavours of the North (the Dutch) shall be great;
Upon the Ocean the gate shall be open,
The Kingdom in the Island shall be re-established.
London shall quake for fear of sails discovered."

The quatrain which is said to refer to the birth of Napoleon Buonaparte in Corsica, and his subsequent rise to be Emperor, reads:

"An Emperor shall be born near Italy,
Bought by the Empire at a bankrupt rate;
You'd say the herd he gathers to himself
Denote him a butcher rather than a Prince."

Such are a few of the 'Oracles' of Michael Nostradamus said to have been written before 1555.

That he was a man of genius and a keen observer of the times there can be no doubt, and his knowledge of events throughout Europe is in itself remarkable. Whether the events that he predicted and which happened many years after his death were due to mere coincidences or not, they show that he was a man of remarkable foresight, keen judgment and of great intelligence.

He married twice, and one of his sons, called Michael, after him, also practised and wrote several works on astrology.

He died on July 20th, 1566 at Salon le Craux at the age of sixty two years, having it is said predicted his own death a month previously, and was buried at the church of the Franciscan Friars in that town, where a marble tablet erected to his memory bears the following inscription:

"Here lies the bones of the most famous
NOSTRADAMUS
One who among men hath deserved the opinion of all, to set down in writing with a quill almost Divine, the future events of all the Universe caused by the Coelestial influences.
He lived 62 years 6 months and 10 days and died at Salon in the year 1566."

CHAPTER XIII

ASTROLOGY IN THE FIFTEENTH CENTURY—SIGNIFICATION OF THE PLANETARY HOUR—THE TEMPERAMENTS—THE FAMOUS DOCTOR ARCANDUM

JUDGING from manuscripts that have come down to us from the fifteenth century, astrologers of that period were frequently consulted by those about to travel or make a journey, so that it should be undertaken at a propitious time and when the planets were favourable. Travelling in those days was generally a matter of some risk, so the avoidance of the perils of the road or the stormy sea, were often submitted to the ruling of the stars.

A manuscript of the fifteenth century thus begins:

"Here I will you wyse make,
When you will a journy take,
Your Journy shall be disposed be
According to your nativitie."

Another astrologer warns those about to travel, to avoid the hour of Saturn and observes: "In ye hour of Saturn take no voyage to sea nor any long journey by land, for crosses will assuredly attend and small success be expected."

He then proceeds to indicate the signification of the planetary hours ; " what may be done and what should be avoided."

" In the hour of Saturn," he says, " Take no physick, entertain no servant, for they will be idle, careless persons. It is not good to put on a new garment or cut ye hair, nor good to borrow money in this hour or to fall sick in, for it threatens a long disease and sometimes terminates in death.

" But this hour is good to buy or take leases of houses or land, good to buy any kind of grain, or to dig up ye earth or plow.

" In ye hour of Jupiter, 'tis good to apply to ecclesiastical persons and all great men. The same, all great senators, judges and lawyers. In this hour 'tis good to take a journey ; good to sow all kinds of seeds or plant. He who falls sick in this hour will soon recover. 'Tis good to lend or borrow money in. To contract matrimony in, but not good to let blood in.

" In ye hour of Mars, begin no worthy action or enterprise. 'Tis unfortunate in all things. If you take a journey, you shall be in danger of thieves and very ill on sea voyage."

The astrologer thus demonstrates his usefulness, as no doubt many would appreciate his advice as to the best time to ask for a loan or to get married, and above all how to avoid sea-sickness.

" The hour of the Sun," he continues, " is not to be chosen, as being generally unfortunate and very dangerous to fall sick in. Not good to begin a building or put on a new garment, not good to court ye female sex ;

yet 'tis good to receive preferment or make applications to great persons."

The hour of Venus as might be expected, is recommended as a good time for marriage, but why it should be unpropitious for wearing new clothes is somewhat difficult to understand.

"Thus," says our astrologer, "in the hour of Venus 'tis good to court women or begin a journey but not a voyage.

"Good to enter in upon any play or sport or pastime. Good to take physick. This hour is generally good for any business relating to men's concerns, or any delightful actions for marriage or contracting singularly good, but not good to begin a new garment."

The influence of the various planets on the disposition and character of individuals born under them, is thus expressed by an astrologer in a manuscript of the fifteenth century.

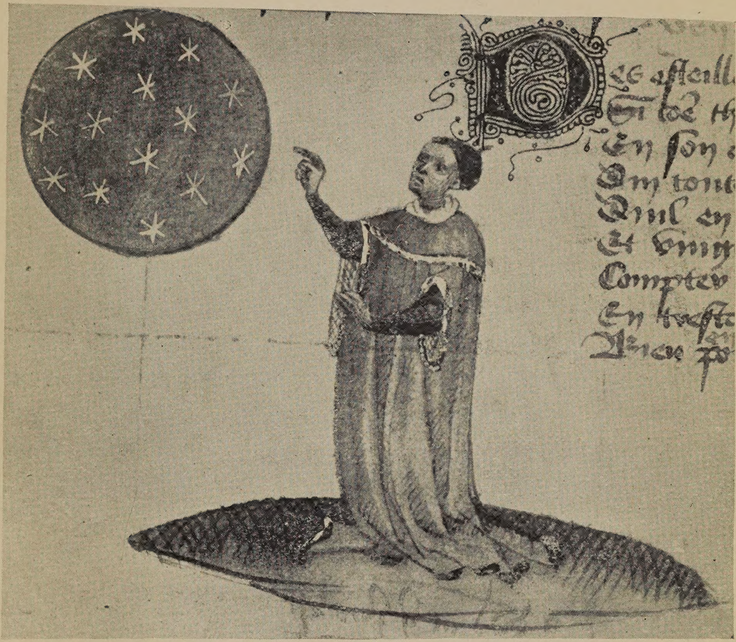
"SOL. Who is born when he reigneth, he shall be full of flesh. He shall be broad and of good countenance. Quick of speech. Helper of goodness and putter down of evell.

"VENUS. He that is born under this signe shall be lecherous. Having swete words. A good synger. Merry thoughts and often times marry.

"MERCURIUS. He that is borne under this signe shall have knowledge in science and full of good language.

"LUNA. He that is born under this planet shall be not stable and slow of foot.

"SATURNUS. He that is born under this planet shall be



AN ASTROLOGER
From a manuscript of the XVI Century

Facing page 144

envious, greatly hated, angrie and slothful and dull of wytte.

"JUPITER. He that is born under this planet shall be good crystian man and religious, wyse, stedfast, comfortable to women, and be rich and merciful.

"MARS. He that is borne under this planet shall be hastie, wrathfulle, violent, privy-rich, false, proud and ungracious."

The temperaments of individuals, according to the powers of the Zodiacal signs under which they happened to be born, are thus classified by another early astrologer:

"The Fiery signs (Aries, Sagittarius, Leo) incline men to be cholerick, hasty, furious, quarrelsome, revengeful, proud, rash, and to easily change their opinions.

"The Airy signs (Aquarius, Libra, Gemini) shew men cheerful, affable, faithful, free-handed, loving mirth, singing, dancing, music, of good reason and understanding.

"The Earthy signs (Taurus, Virgo, Capricorn) give persons reserved thoughts and are slow of speech. They frequently prove to be very fraudulent, covetous and suspicious, seldom forgetting injuries, but for the most part prudent and wise.

"The Watery signs (Cancer, Scorpio, Pisces) make men cowards, wanton, dull fellows with low whining voices, very timorous and deceitful."

The famous Doctor Arcandam or Aleandrin, as he is called, in a little work written in 1592, recommends his own method of calculating nativities which differs from the usual rules employed by astrologers.

He says, "If yee will know the constellation of any man, take his naturall name, which is commonly called his proper name, and the proper name of his mother.

"Then diligently consider every letter of the sayde two names and amongst the same, gather the numeral letters, such as signifie a number which according to the ancient accompt are seven.

"I signifieth one, V five, X tenne, L fifty, C hundred D five hundred, M signifieth a thousand.

"Taking all and singular letters of the said two names as well the number, as such as signifie a number.

"Then gather the whole summe, which summe so collected divide, if it be possible, by XXIX because of the XXIX constellations and Starres, which after the ancient manner is the first division of the signs.

"And hereby it appeareth, that the principall parts of the particular starres and signs celestiall in number are XXIX, as hereafter shall appear.

"Sometimes the sayde number doth amount just to the summe of XXIX and sometimes exceedeth the same, wherein it is to be noted, that either the number doth exceed or else is equall.

"If it exceed, then the number ought to be applyed and divided by their unities to the sayde figures, beginning at the first signe which is the head of Aries, and so the rest successively. Then whatsoever the last unitie of this number shall rest or remayne, that is the speciall signe as is of most force in the time of the nativitie.

"Now these are the significations of the signes in the various houses :

"The infant born in Aries disposeth his life in that signe, and also placeth in the sayde signe his speech, wisedome, augmentation of all his workes, his beginning, his name and the originall of his life and yeares.

"In Taurus is contayned his gaine or losse, his living, debts, giftes, servants, his witnesses and treasure, and this signe because it is the second house signifieth the end of his youth.

"Gemini, because it is the third house, is a token of brethren, sisters, friends, neighbours, of husbands and such as proceede on the mother's side. Likewise it is a token of faith, religion, news and small journies.

"In Cancer, the infant disposeth his father, grandfather, and all his parents on his father's side. Also it signifieth houses, landes, rights, treasures, prisoners and such as happeneth to the dead, being buried or without burial, such as be hanged, beheaded or otherwise slaine. Because it is the fourth house, it signifieth death before he growe up to man's state and the ende of things.

"Leo betokeneth infants, love, novelties, gifts, rewards, fayre promises or mirth.

"In Virgo are contayned infirmities, thinges contrary to health, maydes, lying, unrighteousness, and because this signe is the sixth house it doth insinuate end of life and all such things as shall happen before old age.

"In Libra, mariages are contayned, mischiefe and peril in marriage, contentions, warres, enemies, theeves, and because it is the seventh house, it noteth the moity and end of life toward old age.

"In Scorpio is contayned death, feare, sadness, despaire, separation, lethall poyson, because it is the eighth house.

"In Sagittarius are expressed long journies, religion, wisedome, philosophie, wrytinges, bookes, news, and interpretation of dreams, great wonders, much honour and joy. As this signe is Lorde of the nineth house, it signifieth a beginning and also entrance into halfe of the life.

"Capricornus, the tenth house, prefigureth kingdom, authorities, deputies, and all arts whereby man may bee a maister. It signifieth things stolen or carried away, also mother, grand-mothers and ancestors of feminine kind, mother-in-laws and halfe the terme of life.

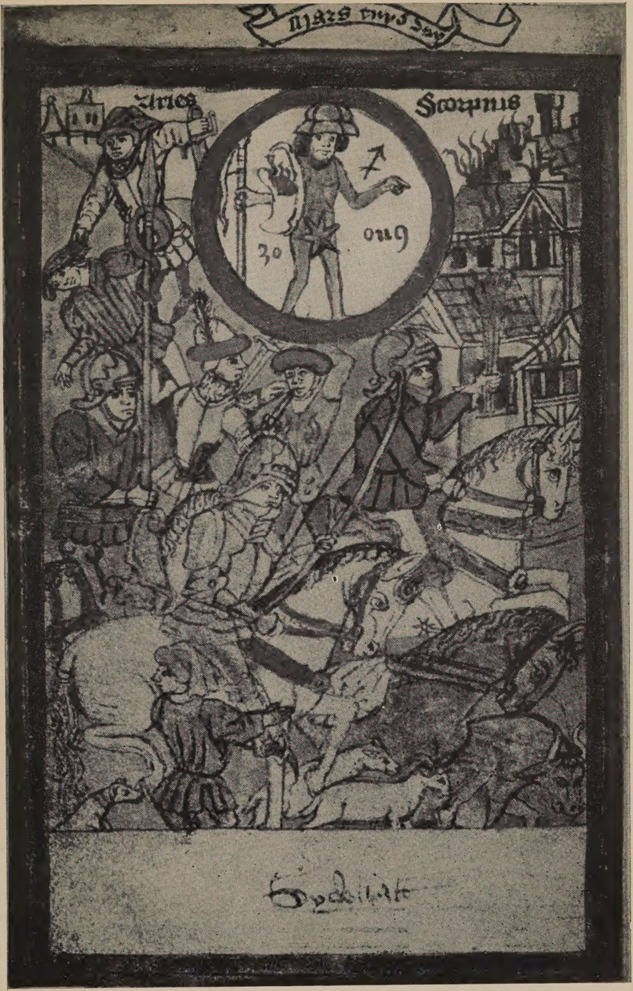
"In Aquarius, the birth appoynteth his proper and prosperous constellation, and it betokeneth prayse, honour, great fortune, faithfull friends, ayde of Kings and Princes, treasure, society, and signifieth halfe the yeares of man's life.

"Pisces being the twelfth house, doth signifie weariness, sadness, poverty, deceit, feare, sorrow, blasphemy, ambushments, prisons and captivities.

"In maner above expressed is intreated only of the infant borne in Aries, although the same must be divided and spoken of every signe ascending in the nativitie of every birth and all other signes following the signe of nativitie, till by recourse the number XII be attayned.

"All which, well beloved reader, may through the dexteritie of thy art bee easily understood, whether the infant be borne in Taurus, in Gemini or in Libra.

"And so every man may learne to know by this arte


Aries
Scorpius
30

ILLUMINATED MINIATURE REPRESENTING MARS IN THE SIGNS OF ARIES AND SCORPIO

From a manuscript on Astrology, XV century (Bodleian Library)

determinately his own fate, his proper and passive constellation.

"A wyse man may set and prohibite the very future effects which proceede of the starres and the influences thereof.

"And so, if hee will, may rule the sayde starres and heavenly motions."

A curious method of prognosticating whether a mother or her children should die first, is thus recorded in an astrological manuscript written in the sixteenth century.

"Who shal di firste of the mother and her children."

"And first of the mother and her daughter. Should the mother's name be even letters and the daughter's name odd, as in the names following, the daughter shall die first.

The mother		The daughter		
Alicia	6	Francisca	9	death
Jeanna	6	Doritea	7	death
Lettitia	8	Hestera	7	death
Joanna	6	Maria	5	death
Elizabetha	10	Hellina	7	death

"If the mother's name and the daughter's also be even letters, then the daughter shall die first.

The mother		The daughter		
Alitia	6	Agneta	6	died
Alitia	6	Alitia	6	died
Martha	6	Anna	4	
Agneta	6	Martha		died

" If the mother's name have od letters and the daughter's even, the daughter shall di firste."

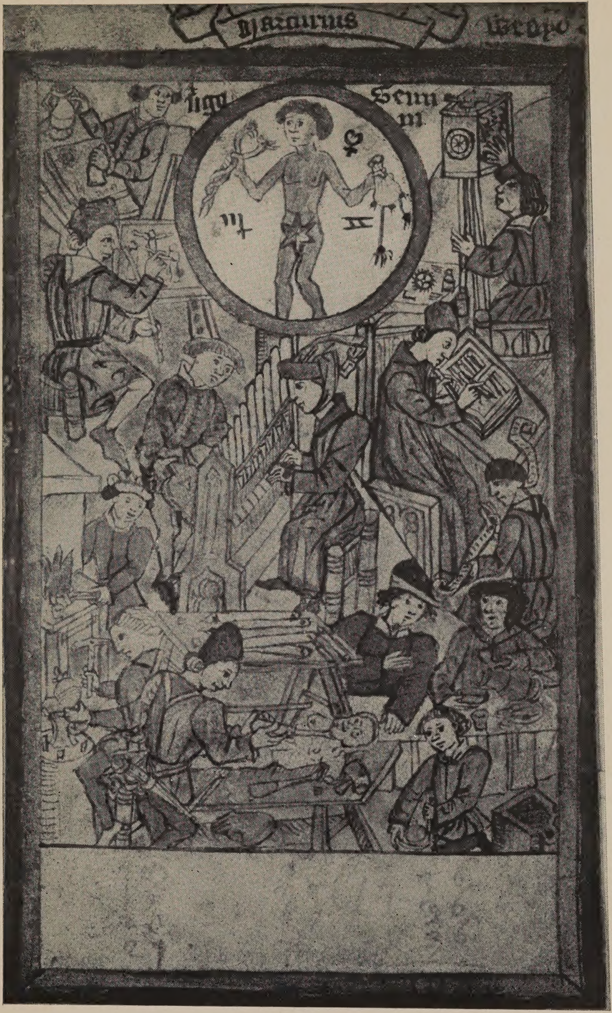
The mother		The daughter		
Hellina	7	Margeria	8	died
Maria	5	Joanna	6	died

In a manuscript in the Bodleian Library, written about 1430 entitled : " Here begynnyth the Boke off Astronomy and phylosophye that contyns the wordes of the wysest phylophys and astronomys," there are some curious coloured drawings illustrating the " Planettys and Elementys of complexyons." They depict the various occupations governed by Mars when in Aries and Scorpio, and Mercury in Gemini. In the former a combat, knights fighting and a fire are represented, and in the latter, the clockmaker, the scribe, the apothecary, the smith, the musician, the sculptor, the artist and the leech are quaintly represented.

In another manuscript of the sixteenth century entitled : " The judgment of Astrology " by Henry Harney, the following method is given to find out " How many husbandes a mayde shall have."

" To doe this, looke from the degree of the 10th house to the degree of Mars at the question mor'd and take how many planets you find between them. So manie husbandes is she to have, but if Mars be in the 11th house, then ye shall see from Mars to Jupiter how manie planets there be and so judge."

Harney also describes methods for answering " all kindes of questions to knowe anythinge, as if anythinge be lost, which way it was carried, what place it lyeth



ILLUMINATED MINIATURE REPRESENTING MERCURY IN THE SIGN OF GEMINI, WITH OCCUPATIONS

From a manuscript on Astrology, XV century (Bodleian Library)

Facing page 150

hidden, how manie were at the theft's doinge, whether it was stolen or not. To choose tyme to marry and to take a journy," all of which must have been invaluable to the astrologer in solving these problems.

After pondering on the significations and advice given in these old manuscripts, who can wonder that the astrologer at this period should have been generally regarded as a guide, philosopher and friend.

CHAPTER XIV

SOME GREAT ASTROLOGERS OF THE SIXTEENTH CENTURY —COPERNICUS—TYCHO BRAHE—PARACELSUS

OVER a thousand years elapsed after the time of Ptolemy before the next great figure in the history of astronomy appeared to astonish the world with his discoveries.

Although Copernicus can scarcely be called as astrologer, his researches did much to influence the art which developed side by side with astronomy.

He was born at Thorn on the Vistula on February 19th 1473 and was educated at the University of Cracow where at first he chiefly devoted himself to the study of medicine, with a view to adopting it as a career.

At the age of twenty-seven he decided to turn his attention more to science, but on the persuasion of his uncle, who was a bishop, he took Holy orders and became a canon of the cathedral of Fraunenburg.

Although engaged in the work of the church and daily ministering to the sick and poor, he still found time to devote to the study of astronomy and mathematics, in both of which he was deeply interested.

The first of his great discoveries relates to the rotation of the earth on its axis. He proved that the air must accompany the globe and that the Sun was the centre of the system.

His discoveries which revolutionized the science of astronomy, were not however published until he was quite an old man. It is said that before his work was published he was taken ill, but a copy of it was brought to him from the printers on May 23rd 1543, so that he might be able to see and to touch it before his death, which took place a few hours afterwards.

One of the most picturesque characters of this period, who not only was a great astronomer but also a firm believer in astrology, was Tycho Brahe, a man who had a remarkable career.

He was the son of a Danish Privy Councillor who was governor of the Castle of Helsingborg and was born in 1546. At the age of thirteen he was sent by an uncle who had brought him up, to the University of Copenhagen, where he soon showed a preference for the study of astronomy over other sciences.

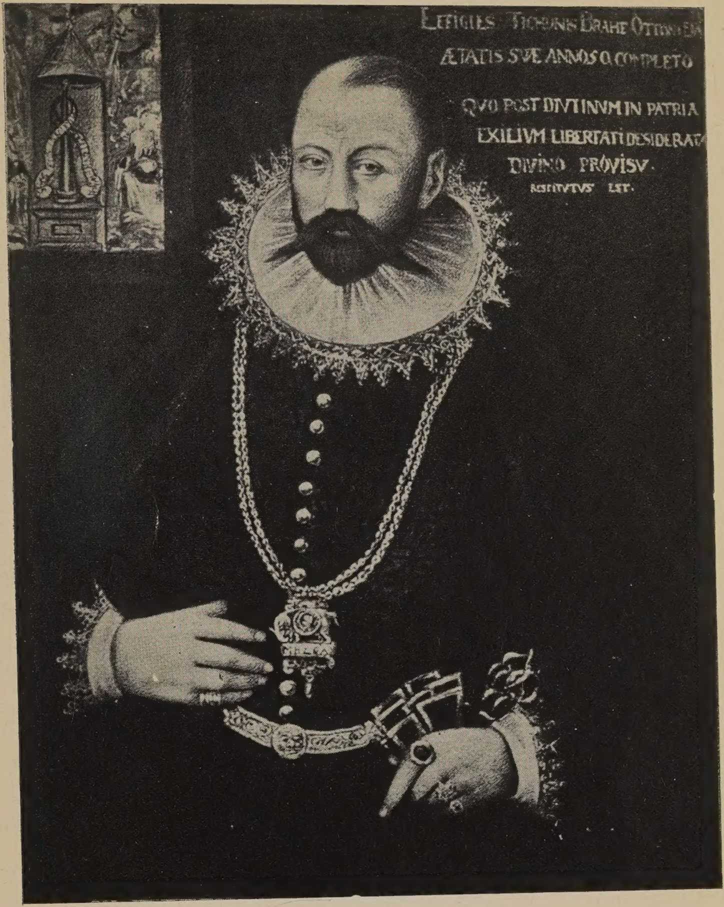
When an eclipse of the Sun occurred on October 21st 1560, which was partially visible at Copenhagen, Tycho made himself prominent among the observers and with others excited great interest in it throughout the country. He managed to obtain a copy of Ptolemy's work and devoted most of his time to studying its pages which he carefully annotated. This book is still preserved as one of the chief treasures in the library of the University of Prague, the city where he ended his days.

After spending three years at Copenhagen, his uncle wishing to complete his education and hoping to divert

Tycho from the astronomical studies to which he was devoting so much time, arranged to send him with a tutor to Leipzig. But his dominating ambition to become an astronomer prevailed and his nightly occupation was gazing at the starry heavens. He spent all his allowance in buying books and materials to carry on his favourite study and began to take regular observations with some primitive instruments of his own construction. The first of these was his cross-staff, by means of which he sought to measure the places of the stars.

On the death of his uncle, he went to Rostock to carry on his work and there observed an eclipse of the Moon on October 28th 1566. He posted up some verses at the University of that city, in which he announced that this lunar eclipse prognosticated the death of the great Turkish Sultan, whose deeds at that time were much in the public eye. When the news of the Sultan's death was actually received at Rostock some time afterwards, Tycho was greatly elated that his prediction had been verified; but when it was subsequently learned, that the Turkish ruler had died before the eclipse took place, his fame as an astrologer suffered a serious setback.

During his stay in Rostock, he became involved in a quarrel with a Danish nobleman which resulted in a duel being fought at the dead of night. Tycho appears to have got the worst of it, for during the combat, his opponent managed to cut off a piece of his nose which greatly disfigured him. With much ingenuity however the astrologer determined to repair the misfortune and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TYCHO BRAHE
BORN 1546 DIED 1601

Facing page 154

set to work to construct an artificial nasal organ with an alloy of gold and silver, and so he became one of the pioneers in plastic surgery.

His first achievement was the discovery of a new star of great brilliancy in the constellation of Cassiopeia in the year 1572. By means of a large quadrant of his own construction he proved that the star's distance was too great for measurement and showed that it had no proper motion in the heavens. He then began to record the successive changes in its brightness from week to week. At first he said it was like Venus and Jupiter and its influence would therefore be benevolent, but as he observed it became more like Mars, he predicted evil and " there would come a period of wars, seditions, captivity, the deaths of princes, and destruction of cities, together with drought and fiery meteors in the air, bringing pestilence and venomous snakes."

Later, when he concluded it had become like Saturn, he predicted a " time of want, death, imprisonment and all kinds of sad things." It was a common belief among astrologers of the time, that as the star of Bethlehem announced the birth of Christ, so the end of the world would be heralded by a new star in 1572.

About this period Tycho extended his studies and embraced alchemy, with a view to investigating the supposed influence of the planets on various metals, and this led to the study of medicine, for which he afterwards evinced a great liking.

The news of his discoveries reached Denmark and King Frederick II becoming interested, on hearing of his fame summoned him to Copenhagen in the hope of persuading him to remain in his native country.

On returning to Copenhagen, Tycho had a long interview with the King, and explained to him the objects of the work to which he had so long wished to devote his life, if he could only find means to pursue his studies unmolested.

The monarch impressed by his sincerity and genius, eventually offered him the Island of Hveen in the Sound near Elsinore and promised to provide him with funds, not only to build a house upon it, but also the greatest observatory that had ever been constructed.

Tycho at once accepted this generous offer ; his hopes were at last to be realised and the dearest wish of his heart fulfilled. Meanwhile he remained in Copenhagen and on September 23rd 1574, at the request of the King, he delivered an oration at the opening of a course of lectures at the University of that city.

This remarkable address which doubtless reflects the views on astrology in his time, is worth quoting in some detail.

He begins with an historical survey of the history of astronomy from the time of Seth to the Egyptians, and then comments on the discoveries of Ptolemy and Copernicus, urging the value of astrology and its importance and influence to mankind.

"We cannot," he says, "deny the influence of the stars, without disbelieving in the wisdom of God.

"The Sun causes the four seasons, while during the increase and decrease of the Moon, all things which are analogous to it, such as the brain and the marrow of animals, increase and decrease similarly. The Moon also causes the tides, and its influence on these becomes greatest when that of the Sun is joined to it, at new Moon and full Moon.

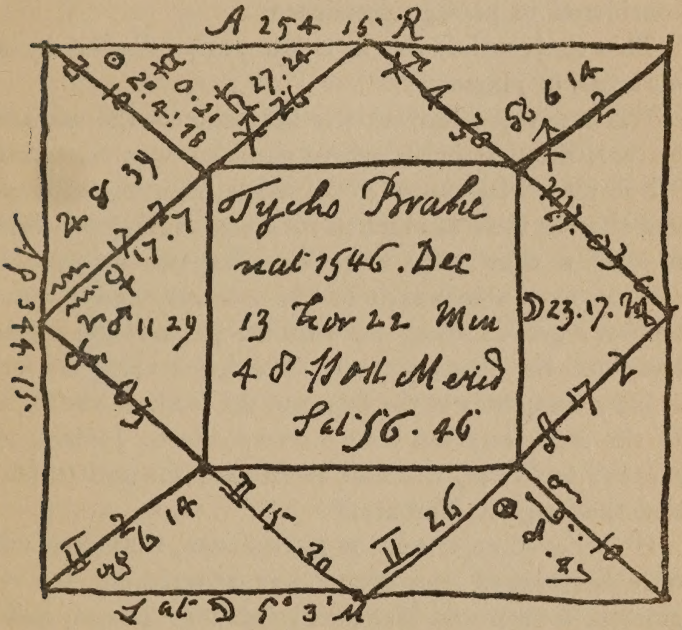


FIGURE OF THE HEAVENS OR HOROSCOPE OF TYCHO BRAHE

From an MS. in the Bodleian Library

“Sailors and agriculturists noticed, that the rising and setting of certain stars cause stormy weather. Conjunctions of Mars and Venus in certain parts of the sky cause rain and thunder ; those of Jupiter and Mercury, storms; those of the Sun and Saturn, turbid and disagreeable air."

Concerning planetary conjunctions, he mentions that Jupiter and Saturn in 1563 were in the beginning of the sign of Leo, near the hazy stars of Cancer, which Ptolemy considered to presage pestilence.

This conjunction was in a few years followed by an outbreak of plague.

While many admitted the influence of the stars on Nature, they denied it where mankind was concerned. "But man," he asserts, "is made from the elements and absorbs them as much as food and drink, from which it follows that man must also like the elements be subject to the influence of the planets, and there is besides a great analogy between the parts of the human body and the seven planets. The heart being the seat of life corresponds to the Sun and the brain to the Moon. In the same way the liver corresponds to Jupiter, the kidneys to Venus, the milt to Saturn, the gall to Mars and the lungs to Mercury."

He believed experience to have shown, that those who were born when the Moon was affected by the evil planets, Saturn and Mars, and unluckily placed, had a weak brain and were under the influence of passions, while those, in whose case the Sun was influenced by those planets, suffered from palpitation of the heart.

But if both luminaries were in unlucky aspects, those born at that time were of weak health and intellect.

"Those people at whose birth Saturn the highest planet was favourable, are inclined to sublime studies, while those whom Jupiter has influenced are attracted to politics. The solar influence makes people desire honour, dignities and power; that of Venus makes them devote themselves to love, pleasures and music, while Mercury encourages people to mercantile pursuits and the Moon induces them to travel.

"Many philosophers," he continues, "have considered, that astrology was not to be counted among the sciences because the moment of birth was difficult to fix. Many are born at the same moment whose fates differ vastly, because twins often meet with different fortunes, while many die simultaneously in war or pestilence whose horoscopes by no means foretold such a fate. To these contentions I say, even if there was an error of an hour in the assumed time of birth, it would be possible from subsequent events to calculate it accurately.

"With regard to war and pestilence, prudent astrologers always make a reservation as to public calamities which proceed from universal causes.

"Difference of education, mode of life, explain the different fates which people born at the same time meet with, and twins are not both born at exactly the same moment for one is always naturally weaker than the other."

These were the ideas of a man who was certainly a genius and one of the foremost figures in the world of science in the sixteenth century.

Further, he did not consider the fate of man to be absolutely settled by the aspect of the stars, but held, that God could alter it at his will. He also believed that man was not altogether bound by the influence of the stars, but the Creator had so made him that he might conquer that influence as there was something in man superior to it. Forewarning of threatened evils gave us the opportunity of averting them and in this way he declared, astrology was of great value to humanity.

On August 30th 1576, the foundations of the Castle of Uraniborg the house and observatory designed for Tycho Brahe were laid, and he was granted a pension by the King.

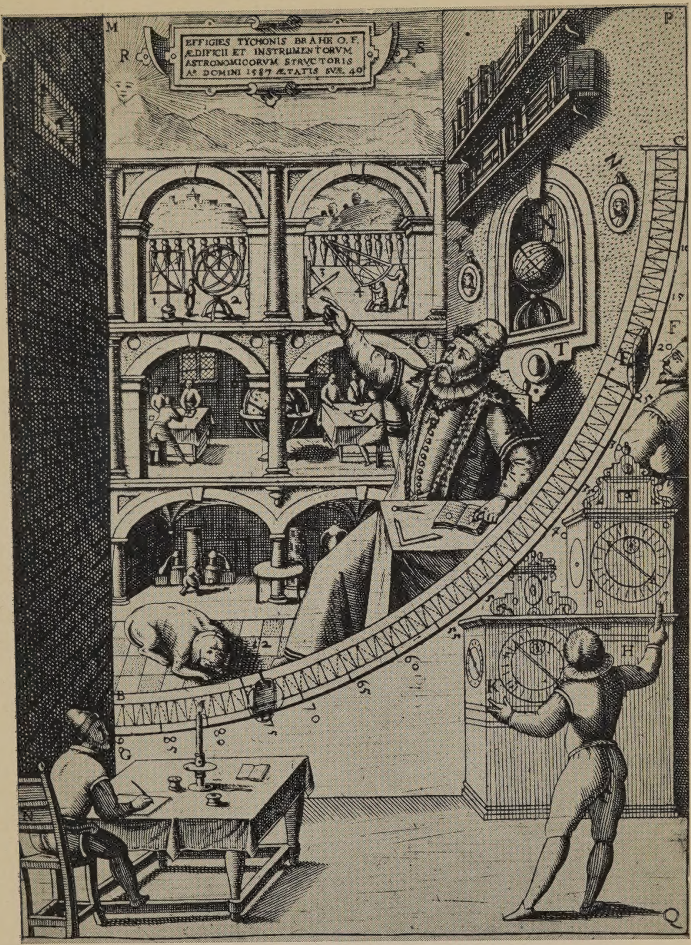
On its completion he established himself in the picturesque and wonderful building and set about to construct some remarkable instruments fitting for it. These included his famous mural quadrant with which he has been depicted and by means of which he observed the altitudes of the celestial bodies with greater accuracy than hitherto.

As time went on, students flocked to Uraniborg from all parts of Europe to study under the direction of Tycho Brahe.

He added a subterranean observatory, of which the roof only was visible above the ground, and on the walls he placed pictures of eight astronomers including one of himself.

He had small bells fixed in the rooms of the students which could be rung by touching hidden buttons in the observatories, and so used to surprise his guests by mysteriously summoning them to his presence.

" He used to lie in bed," says Wolf, writing in 1654,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TYCHO BRAHE AND HIS GREAT MURAL QUADRANT
AT URANIBORG
1587

"and observe the stars through a hole in the wall with some mechanism that could be turned round."

In 1577, when an heir was born to King Frederick, Tycho was summoned to Copenhagen to cast the nativity of the infant and prepare a horoscope. He attended the christening ceremony and other celebrations of the event, and on July 1st presented to the King a very full horoscope fore-telling the future of the young prince.

In this interesting document which is still extant, he predicts that the years of infancy would pass without danger and only slight illness. In his twelfth year, some serious sickness was indicated "arising from black bile." In his twenty-nineth year he is warned to be careful about his health and dignity.

A very critical time would come in his fifty-sixth year and he would hardly survive that age, but if God prolonged his life he would then have a happy old age.

"Venus will make him pleasant and comely, fond of music and of the fine arts, while Mars will make him warlike and Mercury add cleverness and acuteness to his character."

The prospects as regards marriage were not so favourable, and Tycho expressed the opinion, that the prince would be more inclined to other amours than to matrimony (a prediction which eventually proved correct). He saw nothing to indicate a violent death. Such were some of the chief predictions in the Royal horoscope.

Tycho Brahe worked at Uraniborg for twenty years surrounded by his wife and family, among whom was a pet dwarf who he appears to have adopted. This curious little person, who was called Jeppe or Jep used to follow him about and sit at his feet during meals, when he was fed with morsels from his master's hand. He chattered incessantly and was supposed to be clairvoyant, so his words were listened to with attention. It is said, that when any person was sick at Hveen, the dwarf was called to give an opinion on the chance of recovery or if the illness was likely to have fatal results, and his prediction generally proved correct.

Tycho appears to have given a good deal of attention to medicine at this period and gave his advice freely to those who sought his aid. He had an apothecary called Paulus Pharmacopola in his service, whom he often alludes to by that name in his diary. He prepared many of the medicines he prescribed himself and gave the remedies to his patients.

The formulae for some of these survived him and the Danish Pharmacopoeia of 1658, contains recipes for several of Tycho's Elixirs. He gave the Emperor Rudolph a prescription to be used against epidemic diseases in 1599, which chiefly consists of the Treacle of Andromachus mixed with spirit of wine, sulphur, aloes, myrrh and saffron. This compound he considered to be more valuable than gold and instructed the Emperor, that if he desired to improve it still further, he might add "a single scruple of either tincture of coral or of sapphire, of garnet, of dissolved pearls or of liquid gold." He declared that, "if combined with antimony, this elixir would cure all diseases which could be cured by inducing perspiration." Worm writing to Gassendi in 1653, informs him that this elixir was then much used in Denmark and he himself had found it most powerful in causing perspiration.

On the death of Frederick II in 1588, Tycho lost his great friend and benefactor, and when his successor came to the throne, he soon stopped the subsidy that had been given for the upkeep of the Castle of Uraniborg and finally his pension.

Deprived of means for carrying on his work, Tycho resolved to leave the island and abandon the castle and observatory where he had lived so long. Disheartened and embittered by the new King's treatment, he turned his back on his native land and went to Bohemia where he settled at Prague and died in that city in 1601.

Although that remarkable man Paracelsus, the famous physician and alchemist of the XVI century, can scarcely be called an astrologer, he believed in astral influence on the human body. He says: "A physician who wishes to be rational must know the constitution of the universe as well as the constitution of man. An astrologer may calculate your horoscope correctly and tell you by what diseases you are threatened and when they will end, but he takes only one cause into consideration, and the chances are four to one, that his predictions will prove to be wrong.

"All the influences that come from the sun, the planets and stars act invisibly upon man, and if these influences are evil they will produce evil effects.

"No vegetables would grow without the influence of the sun, but if that influence is too strong, they will wither and perish. The moon may exercise a very bad influence, especially at the time of the new moon, which may be very injurious for persons whose sidereal bodies possess magnetic influence that will attract that influence, and the conjunction of the moon with other planets may make her influence more injurious.

" For instance, a conjunction of the Moon, Venus and Mars, may give rise to the plague or a conjunction with Saturn to certain acute diseases, but no evil influence can develop a disease where the germ of that disease does not exist.

" The Moon's influence is cold, and insane people have been called lunatics because they are often injuriously affected by the Moon, whose influence acts upon the brain and stimulates the sexual passions and causes injurious dreams and hallucinations."

Paracelsus believed, that there were certain stars whose influence corresponded to the medicinal qualities of certain metals, and others that corresponded to certain plants, and that they may act for good or evil if they were attracted by corresponding elements in the sidereal body of man.

" A physician," he says, " should know the physiology and anatomy of heaven as well as that of man, to understand the cause and cure of astralic diseases, because he may vainly try his remedies as long as his patient is under the ascending influence of an evil star, but after that evil influence ceases, the disease will also be changed or disappear.

" Every metal and every plant possesses certain qualities that may attract corresponding planetary influences, and if we know the influence of the star, the conjunctions of the planets, and the qualities of our drugs, we will know what remedy to give to attract such influences as may act beneficially on the patients."

He directs that, if a woman is deficient in the element whose essence radiates from Mars and consequently suffers from poverty of blood, and want of nervous strength, she should be given iron. In a case of dropsy, it would be exceedingly injurious to give any remedy that would help to attract the evil influence of the Moon. He believed, that every organ of the human body was formed by the action of certain principles that existed in the universe. Thus the heart was in sympathy with the elements of the Sun, the brain with the Moon, the gall-bladder with Mars, the kidneys with Venus and the spleen with Saturn.

"If a man gets angry, it is not because he has too much bile, but because the Mars combative element in his body is in a state of exaltation. If a man is amorous it is because the Venus element in his body is in a state of exaltation. If a conjunction of the combative and amorous elements takes place in his body, an ebullition of jealousy may be the cause."

The Paracelsian theory is undoubtedly ingenious and he was an original thinker. He rejected many of the doctrines of astrology common in his time and evolved many of his own of which the following are examples.

"No one," he states, "needs to care for the course of Saturn; it neither shortens nor lengthens the life of anybody. If Mars is ferocious, it does not follow that

Nero was his child, although they both may have had the same qualities.

"It is an old saying, that 'a wise man may rule the stars, and I believe in that saying. The stars force nothing into us that we are not willing to take; they incline us to do nothing which we do not desire.

"You believe that one man is more successful in the acquirement of knowledge, another one in the acquisition of power; one obtains riches more easily and another one fame; and you think this is caused by the stars; but I believe the cause to be, that one man is more apt than another to acquire and to hold certain things, and that this aptitude comes from the spirit. It is absurd to believe that the stars can make a man. Whatever the stars can do we can do ourselves, because the wisdom which we obtain from God overpowers the heaven and rules over the stars.

"The sun and the stars attract something from us and we attract something from them, because our astral bodies are in sympathy with the stars."

He believed, that the occult properties of plants were to a great extent modified by the time of the day or night and under what planetary conjunctions they had been gathered, and at what time they were used. "Each plant," he says, "should be gathered at a time when the planet to which it is related rules the hour, and its essence should be extracted as long as it is fresh. If we knew all the qualities of the stars we would find, that the quality of each of them is represented on the earth by some plant."

These were the main ideas that Paracelsus expounded in his theories concerning astral influence on the body of man, and although some are contradictory to the astrological doctrines generally accepted in his time, he was a believer in its value as an aid to healing.

CHAPTER XV

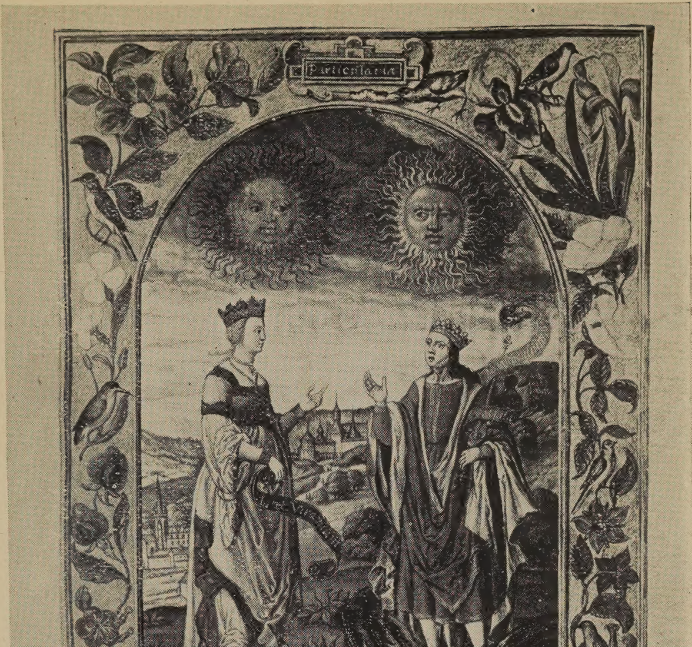
ASTROLOGY IN THE WORKS OF DANTE, CHAUCER AND SPENSER

IN Dante's time, between 1265 and 1321 when he died, astrology was almost a universal belief. It is not to be wondered that the starry realms of night should appeal to the poet's imagination and that we should find allusions to the Zodiac, the planets and the stars in some of his beautiful lines in both the 'Purgatorio' and 'Paradiso.'

He was born at Florence in May 1265, the month ruled by the sign of Gemini and thus refers to the Sun's reflection when in that sign.

> "Full well the poet noted that I stayed
> Bewildered at the chariot of the day,
> Where entrance 'twixt us and the north it made
> Whence he; in company if Castor, say
> And Pollux both this mirror could enfold
> Which upward, downward, doth its light convey,
> The ruddy Zodiac thou would'st behold
> Still closer to the Bear's revolving plann'd
> Unless it wandered from its path of old."

Purgatorio, *Canto* IV.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MINIATURE IN GOLD AND COLOURS REPRESENTING THE SUN AND THE MOON BY LUCAS VAN LEIDEN
From a manuscript of the XVI Century
British Museum

Facing page 168

He makes a further allusion in the following lines :

> " As white 'twixt this world's poles seem to blaze
> The Galaxy, by less and greater stars
> Distinguished, so that doubts the wise amaze,
> Thus constellated in the depths of Mars
> Those rays that venerated shape designed
> As quadrants in a circle join their bars."
> *Canto* XIV.

The effects of the Sun when in the sign of Aries is thus referred to :

> " Scattered and faded now is all the foliage
> Which had burst forth, beneath the power of Aries,
> To beautify the world, the grass is withered."
> *Canto* XV 40-42.

The sign of Taurus which follows Aries he alludes to thus :

> " So may I, Reader, once return to sight
> This holy triumph, for whose sake my sin
> I weep full often and my breast I smite,
> Thou hadst withdrawn and thrust thy finger in
> The flame less quickly than I saw the sign,
> The Bull ! which follows and could entrance win."
> *Canto* XXII.

In the following quotation from ' Paradiso ' he refers to where the equator encounters the Zodiac :

"Uplift then to the lofty wheels thy sight,
Reader, with me, directed to that part
Where doth one motion on the other smite.

"See thence how branches off, oblique to wind
The circle which the planets hear, content
To make the world that calls on them designed."
Cantos IV, X.

The course of the stars and the constellations are referred to in the following lines:

"Imagine to conceive if thou wouldst seek
Rightly what then I saw . . .
The stars fifteen, whose divers regions through
Which animate the heaven with rays so bright,
All density of air that they subdue;
Imagine too, that wain, both day and night
The breast which so suffices of our sky,
That the pole's turning puts it not to flight;
Imagine of that horn the month, that nigh
The axle's point is fashioned to commence,
Round which revolving the first wheel doth ply,
Themselves in heaven two signs to evidence
The rays of one within the other pent,
And in such manner both revolving made
That one in front, behind the other went,
And of the constellation true a shade
Thou'lt have as 'twere, and of the double dance
Which circles round the point where I was stayed."
Canto XIII.

In the next he imagines the appearance of Jupiter if it became the colour of Mars:

"Before mine eyes the four bright torches stayed,
Enkindled, and the one that earliest came
Began more vivid still to be displayed;
And such in its appearance it became
That Jove, if he and Mars were birds and vied
With interchange of plumes, would be the same."
Canto XXVII.

In the following he attempts to describe Capricorn, which the Sun enters at the winter solstice and the first fall of snow.

"As from our atmosphere, when with the tips
Heav'ns Goat, the Sun is touching of its horn,
Downward in flakes the frozen vapour dips . . ."
Canto XXVII.

The poet's knowledge of astronomy is evidenced in the following canto, in which he alludes to the moment between the time of the setting sun and rising moon, when they are opposite each other at the equinox.

"When of Laton's children* both the pair,
Surmounted by the Ram and by the Scales
Together as a belt the horizon share,
Long as from the zenith balanced hails,
Until the one and other to include,
By changing hemispheres, that girdle fails . . .
Was Beatrice silent." *Canto* XXIX.

*Apollo and Diana. The Sun and Moon.

In Dante's time, it was believed that nothing but unbroken sea lay between the Pillars of Hercules and India, and he located his Mount of Purgatory at the Antipodes, on the same line of longitude as Jerusalem.

In the following lines he describes how Ulysses and his fellow-voyagers sailed into the west; then changed their course south until:

> " The stars that lit the darkness of our night
> Were those that circle round the southern pole,
> And ours the ocean floor withheld from sight."

This quotation is interesting, as according to a tradition recorded by Jacopo Doria of Genoa in his Annals, a voyage of the kind was actually attempted in 1291 by two Franciscan friars, who set out with others in a galley, to discover a western passage to India.

Dante when escaping from the gloom of the Inferno thus beautifully describes Venus which he sees in the skies:

> " Sweet colour of oriental sapphire,
> Which was gathering in the serene aspect
> Of the sky, pure even to the first circle,
> To my eyes restored delight.
> So soon as I had come forth from that dead air,
> Which had troubled eyes and breast,
> The fair planet that inspires love
> Was making all the orient smile
> Veiling the Fishes which were in her train."
>
> *Purgatorio*, *Canto* I. 13-21.

Chaucer in the "Canterbury Tales," gives an interesting picture of English life in the fourteenth century and in the "Miller's tale" introduces to us one Hendy Nicholas, a poor scholar or tutor, but a student of astrology who lived in Oxford. He tells us that he:

"Had learned art, but all his fantasy
Was turned for to learn astrology."

He was consulted by the yeoman of the neighbourhood as to the weather, if it would be fine or wet, or by their wives about the future and for casting horoscopes of their children.

The chamber in his lodgings where he held his consultations is thus described:

"A chamber had he in that hostelry,
Alone without any company,
Full fetisly—y—dight with herbs swoot,
And he himself was sweet as is the root
Of liquorice or any setewale.
His Almagest and books great and small,
His astrolabe belonging to his art,
His augrim stones layed fair apart,
On shelves couched at his beddes head."

One can picture Master Nicholas sitting thus arrayed in his laboratory, filled with the odour of fragrant herbs that vied with the sweetness of liquorice and valerian. Prominent among the many books by which he is surrounded is Ptolemy's 'Almagest,' and on a shelf above his bed his astrolabe by means of which he told the stars, and the augrim stones, usually pieces of slate marked with figures used for diving or fore-casting.

In the " Nun's Priest's tale," the good-wife shows she is not without some knowledge of medical astrology. Addressing the sick person she says :

" Through in this town is no apothecary,
I shall myself two herbes teache you,
That shall be for your health and for your prow,
And in our yard the herbes shall I find,
To purge you beneath and eke above,
Sire, forget not this for Godde's love,
Ye be full coleric of complexion,
Ware that the sun in his ascension
You finde not replete of humours hot,
And if it do, I dare well lay a groat,
That ye shall have a fever tertians,
Or else an ague that may be your bane."

In the " Canon's Yeoman's tale," the poet introduces us to the yeoman of a cleric who is learned in alchemy and in his disquisition on the fundamental principles of the science, he thus alludes to the metals that were assigned to the several planets.

" I will tell you as was one taught also
The foure spirits and the bodies seven,
By order as oft I heard my lord them neven
The first spirit quicksilver called is ;
The second orpiment, the third y-wis

Sal-ammoniac, and the fourth brimstone,
The bodies sion eke lo them here anon;
Sol gold is, and Luna silver was threpe,
Mars iron, Mercury quicksilver, we clepe,
Saturnus is lead, and Jupiter is tin
And Venus copper, by my father's kin."

It is interesting to compare this with the following lines from Goethe's 'Faust,' where the astrologer is prompted by Mephistopheles:

"The Sun himself is gold of purest ray;
The herald, Mercury, serves for love and pay;
Dame Venus has bewitched you all, for she,
Early and late, looks on you lovingly;
Chaste Luna has her whims, no two alike;
Mars threatens you, although he may not strike,
And Jupiter is still the splendid star.
Saturn is great, though seeming small and far;
As metal, him we don't much venerate,
Of value slight, though heavy in his weight.
Now, when of Sol and Luna unions had—
Silver with gold—then is the world made glad;
All else, with them, is easy to attain—
Palaces, gardens, cheeks of rosy stain."

In the works of Edmund Spenser several allusions are to be found to the Zodiacal signs and the stars. In the "Faerie Queen" he thus alludes to the immutability of the heavens:

"Besides the sundry motions of your Spheares,
So sundry waies and fashions as clerke's faine,
Some in short space, and some in longer yeares
What is the same but alteration plaine?
Onely the starrie skie doth still remaine.
Yet do the Starres and Signes therein still move
And even itself is mov'd, as wizard's saine
But all that moveth doth mutation love;
Therefore both you and them to me I subject prove."
Book VII *Canto* 7.

He embodies the ancient theory of the elements in the following lines:

"The Fire to Aire, and th' Ayre to Water sheere;
And Water into Earth; yet Water fights
With Fire, and Aire with Earth approaching neere;
Yet all are in one body, and as one appeare."

In his review of the months and seasons from which the following lines are extracted he thus introduces the various signs of the Zodiac.

"First, sturdy March with brows full sternly bent,
And armed strongly, rode upon a Ram."

* * * * *

"Next came fresh April full of lustyhed,
And wanton as a kid, whose horne new buds;
Upon a Bull he rode, the same which led
Europa floting through th' Argolick fluds."

"May, the fayrest mayd on groind
Upon two brethrens shoulders she did ride,
The Twinnes of Leda."

* * * * *

"And after her came jolly June, array'd
All in greene leaves, as he a Player were,
Upon a Crab he rode."

* * * * *

"Then came hot July boyling like a fire
That all his garments he had cast away;
Upon a Lyon raging yet with ire,
He boldly rode and made him to obay;

* * * * *

The sixt was August, being rich array'd
In garment all of gold downe to the ground;
Yet rode he not, but led a lovely Mayd
Forth by the lilly hand, the which was crowned
With eares of corne and full her hand was found;
That was the righteous Virgin, which of old
Liv'd here on earth, and plenty made abound;

* * * * *

Next him, September marched eeke on foote;
Yet was he heavy laden with the spoyle
Of harvest's riches, which he made his boot,
And him enricht, as fit for harvest's toyle,
He held a knife-hook, and in th' other hand
A paire of Waights, with which he did assoyle
Both more and lesse, where it in doubt did stand
And equall gave to each in Justice duly scann'd.

* * * * *

Then came October full of merry glee;
Upon a dreadful Scorpion he did ride,
The same which by Dianaes doom unjust
Slew great Orion and eeke by his side
He had his ploughing share, and coulter ready tyde.

* * * * *

Next was November he full grosse and fat,
As fed with lard;

* * * * *

Whereon he rode, not easie was to deeme;
For a dreadfull Centaure was in sight,
The seed of Saturne, and fair Nais Chiron hight.

* * * * *

And after him, came next chill December;

* * * * *

Upon a shaggy bearded goat he rode
The same wherewith Dan Jove in tender yeares
They say was nourisht by th' Idaean mayd;

* * * * *

Then came old January, wrapped well
In many weeds to keep the cold away;

* * * * *

Upon a huge great Earth-pot steane he stood,
From whose wide mouth, there flowed forth the Romane floud.

* * * * *

And lastly came cold February, sitting
In an old wagon, for he could not ride;
Drawne of two Fishes for the season fitting.

* * * * *

When I bethinke me on that speech whyleare,
Of Mutability, and well it way,
Me seemes, that though she all unworthy were
Of the Heav'ns Rule ; yet very sooth to say,
In all things else she beares the greatest sway."

CHAPTER XVI

HISTORIC ASTROLOGERS AND THEIR PREDICTIONS

FROM the fourteenth to the sixteenth century, when astrology flourished throughout Europe, there was scarcely a ruler of importance or reigning prince, who had not his Court astrologer, upon whose advice and prognostications he depended to guide him in problems of State and other important matters.

These men occupied high and influential positions and wielded considerable power.

Louis XI of France was a convinced believer in astrology and is said to have often consulted Angelo Catto and d'Almonsor, two famous astrologers of the time.

Concerning the latter, there is a story that, one night whilst walking near the Castle of Plessis-les-Tours, he was suddenly seized and blind-folded and taken to a house.

When the bandage was removed from his eyes, he found himself in the presence of two masked knights and three armed men.

With their swords pointed at his throat, he was commanded by the knights to read their fate and answer truthfully their questions. D'Almonsor recognising who he had to deal with, then began casting their horoscopes and when he had completed them, declared, that the stars foretold, that death by violence would come to one and the life of the other would end by poison.

" Answer me," exclaimed one of the knights," and speak truly if thou valuest thy life, dost thou see aught of combat or strife at hand ? "

" Noble Sir," replied d'Almonsor, " thy horoscope is truly a violent one. Thou wilt die nobly and in a good cause. Moreover, thy death is near. The Sun is opposed to Mars, dangers beset thee."

" What do the stars portend of my fate ? " demanded the other knight.

" Thou art menaced by a man of power, but the danger is in the secret acts of others. Beware of the cup ; the venom in that which thou drinkest."

The Duc de Berri, the knight thus addressed, died shortly afterwards and his death was said to have been due to poison, the administration of which was instigated by Louis XI.

The Duc de Burgundy the other knight, was killed in battle about the same time.

Another story concerning Louis is related by Sir Walter Scott. Attached to the court of the king at this time and lodged in magnificent apartments, was the celebrated astrologer Galeotti Martius.

He had formerly been a favourite at the court of the King of Hungary, from whom it is said he was decoyed by Louis, who grudged the Hungarian monarch the counsels of one so skilful in reading the decrees of Heaven.

Martius was none of those ascetic, withered, pale professors of mystic learning of those days, who bleared their eyes over the midnight furnace, and macerated their bodies by out-matching the polar bear. He was trained in arms and renowned as a wrestler. His apartment was splendidly furnished, and on a large oaken table lay a variety of mathematical and astrological instruments, all of the most rich materials and curious workmanship.

His astrolabe of silver was the gift of the Emperor of Germany and his Jacob's staff of ebony jointed with gold, was a mark of esteem from the reigning Pope.

In person, the astrologer was a tall, bulky, yet stately man. His features though rather over-grown were dignified and noble, and a Santon might have envied the dark and downward sweep of his long descending beard. His dress was a chamber-robe of the richest Genoa velvet, with ample sleeves clasped with frogs of gold and lined with sables. It was fastened round his middle by a broad belt of virgin parchment, round which were represented in crimson characters the signs of the Zodiac.

Such was the astrologer of Louis XI, who was consulted on matters of state policy and intrigue and exercised a considerable influence over that weak monarch.

The costly nature of such a courtier is well illustrated in an interview which the king has with his astrologer and places on his table when leaving, a purse of gold as a reward for some special service. But the contents did not by any means satisfy the reader of the stars.

" He emptied the purse, which we are told contained neither more nor less than ten gold pieces."

The indignation of the astrologer was extreme.

" Thinks he," he exclaims, " that for such a paltry rate of hire, I will practice that celestial science which I have studied with the Armenian Abbot of Istrahoff, who had not seen the sun for forty years ; with the Greek Dubravius, who is said to have raised the dead ; and have even visited the Sheik Ebn Hali in his cave in the desert of Thebais ?

" No, by heaven ! He that contemns art shall perish through his ignorance. Ten pieces !—a pittance which I am half ashamed to offer to Toinette to buy her new breast laces."

Petrarch made frequent attacks on the doctrines of astrology and denounced the belief that destiny could be foretold from the stars, and in the sixteenth century Cornelius Agrippa opposed it, but without much success.

The Emperors Charles IV and Charles V, both became its votaries and among the Popes, Sixtus IV, Julius II, Leo X and Paul III, were accounted among its believers.

The astrologer became part of the official life at both the Imperial and Papal courts, in so much, that even ambassadors were not received until the Court astrologer had been consulted.

In Italy especially, astrology found many believers and towards the close of the thirteenth century, the

Florentines appointed Guido Bonatti as their official astrologer.

The famous Ghibelline, Guido of Montefeltro, who was a great soldier, retained him as astrologer in his service and believed that he achieved his victory at Forli through acting on his advice.

Bologna, Milan and Mantua became centres for the study of astrology and treatises for students were written by Paolo Toscanelli, called Maistro Pagollo, a pious physician who was a special exponent, and by Lucas Gauricus, the Court astrologer to Popes Leo X and Clement VII.

Catherine de Medici made astrology popular at the Court of France, and is said to have been proficient in the art herself, which she practised at an observatory she had erected near Paris.

Salimbene tells us of one Asdente of Parma who though a poor working cobbler was also an astrologer. "He was a pure and simple man but fearing God; courteous and urbane, illiterate but with great illumination of mind.

"His proper name was Master Benvenuto, commonly called Asdente, that is toothless, by way of contrary, for he hath great and disordered teeth and an impediment in his speech. He dwells at the bridgehead of Parma, hard by the city moat and the well, along the street which goes to Borgo San Donnino.

"He was once asked to dinner by a bishop and consulted by the warring factions of Reggio and Parma. He is said to have fore-told the death of two Popes and a naval defeat off Pisa by Genoa."

Michael Scot, who wrote several books on the occult sciences including astrology, became astrologer to Frederick II who took him to Italy. He is said to have warned Frederick that he would die in Florence.

Cecco d'Ascoli who was professor of astrology at Bologna and who used to cast horoscopes for the students, eventually fell under suspicion as a sorcerer and was burnt at the stake in Florence in 1327.

In Germany, many famous men defended the belief and among them, Johann Stöffler a professor of Tübingen, Matthias Landenberg and Philip Melanchthon were practitioners of the art.

Their prognostications were duly recorded in manuscripts of the time and in one we find the following predictions:

"Regiomontanus (A.D. 1475) did in certain verses prophecie, that the yeare 1588 would be a wonderful year. How truly the events concurred with these predictions will appear to him who considers that, that yeare the kingdom of Polonia had three Kings ursurping the title while the fourth was yet unburied.

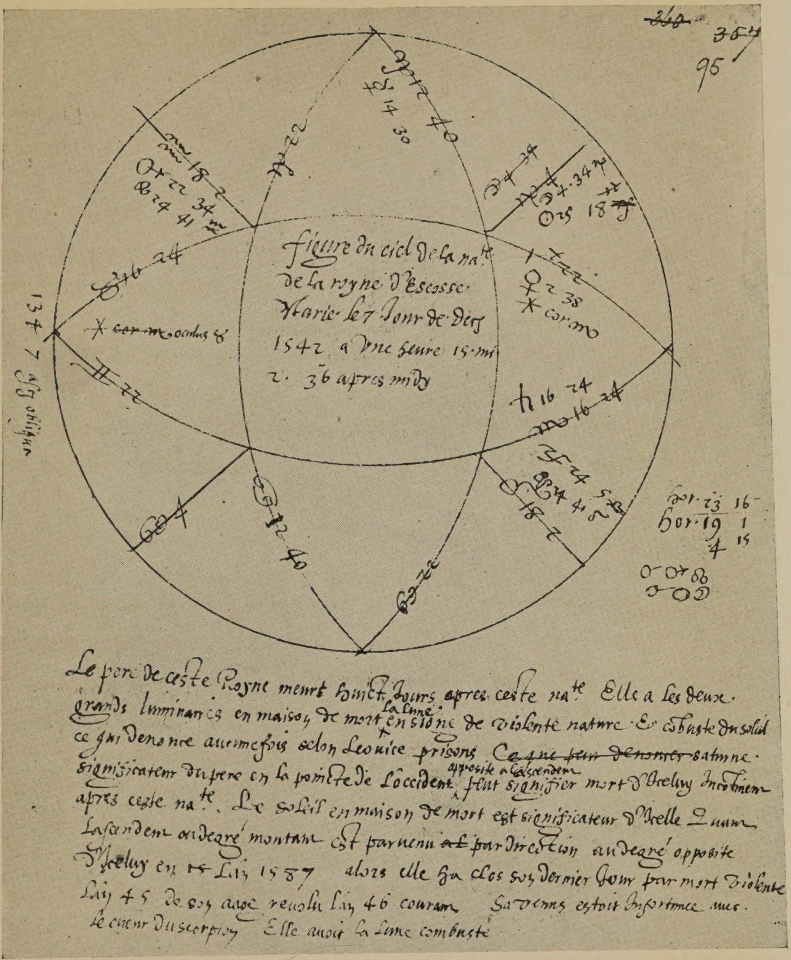
"Maximilian in ye beginning of that yeare was taken prisoner and his armie overthrowne. That yeare, the King of Denmarke Fredericke, dyed.

"That yeare England obtained a glorious victorie over ye Spanish Armada. The Spanish lost about eighty of their ships and as it was thought 20,000 men. That yeare the King of France fled; the Duke of Guise and his brother the Cardinall of Lorayne put to death. The Queene Mother ended her life ; the Prince of Conde poisoned. That yeare, the Turke suffered great overthrows in Hungaria and that yeare, Sophie of Persia died."

Another prediction is thus recorded in a manuscript of the sixteenth century : " Francisco Corvino, a Tuscan astrologer, who the night before Henry IV of France was slain, was leaning on a balcon in Florence, which is neare six hundred miles from Paris, prying into ye motions of the stars. Suddenly he broke out of his speculation into these wordes, 'To-morrow, one of the greatest monarchs of Christendome will be slain.' And the verie next day, the mortal stab was given by Tavaillac."

A French historian relates a story of a visit paid by Marguerite of Burgundy to Paviot, a famous astrologer of her time, in Paris.

" It was eleven o'clock at night when Marguerite accompanied only by her confidant Mogis left the Hotel Nesle, and wrapped in a dark cloak, silently traversed the muddy streets of the city. At length she and her attendant reached a foetid and narrow alley. Mogis recognised the house of the astrologer and knocked. The door was opened by a short, squinting woman of sly expression, holding in her hand a resinous taper. They entered, and after crossing two court yards they passed through a narrow passage and reached an iron-plated door. The bolts were drawn and they entered the wizard's den. On the right, on the left, in every direction, lay strangely-formed phials and vases and books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95
134 7 asc obliqua

figure du ciel de la na^{te}
de la royne d'Escosse
Marie le 7 jour de decemb
1542 a une heure 15 mi
2. 36 apres midy

Le pere de ceste Royne meurt huict jours apres ceste na^{te}. Elle a les deux grands luminaires en maison de mort la lune en signe de violente nature. Et combuste du soleil ce qui denonce aucunefois selon Leonice prisons ~~Ce que peut denoncer~~ saturne significateur du pere en la poincte de Loccident apposite a lascendent peut signifier mort d'icelluy incontinent apres ceste na^{te}. Le soleil en maison de mort est significateur d'icelle quand lascendent ou degré montant est parvenu ~~at~~ par direction au degré opposite d'icelluy en 15 Lan 1587 alors elle ha clos son dernier jour par mort violente lan 45 de son aage revolu lan 46 courant. Saturne estoit infortunee avec le coeur du scorpion. Elle avoit la lune combuste

FIGURE OF THE HEAVENS, WITH NATIVITY AND HOROSCOPE OF MARY, QUEEN OF SCOTS

From a manuscript of the XVI Century

Facing page 186

closed or half open, and some symbolical images, and amidst this strange collection stood a brazier from whence arose a blueish flame. The astrologer now made his appearance, clad in a long, loose black robe; in his right hand he held a book and in his left a divining wand. Figures of the sun, moon and constellations glistened on his robe and on his head he wore a turban.

"With an imposing gesture he motioned Mogis to retire, and then with an commanding glance he fascinated the trembling Marguerite and claimed her attention."

"Madame," he said in a deep voice, "the future looks dark and threatening. Beware Madame! Beware, the fourth constellation for it indicates in the distance, a terrible and bloody catastrophe.

"I also perceive in the constellation, Sirius which influences the heart, a spot of evil omen.

"In that of Orion which influences the left hand, an extraordinary movement, which indicates a violent death.

"Nevertheless, these events may be prevented.

"The constellation which displays the long stars is pure; it indicates that a return to laudable feelings may prevent you from falling into the abyss.

"Hear me yet a little farther, Madame," said the astrologer, "since you have faith in the sublime art of astrology. Cæsar, Pompey, Grassus and very many other great men of the olden day, believed in it as you do. Wait, and I will consult the virtue of the houses of the Sun."

Paviot then began to trace with his wand, representing the signs of the Zodiac, twelve triangles, so as to form the astrological square.

" Know," he continued, " the state of the heavens at the hour of your birth. All that I have to do, is to connect in this square, each planet of the constellation with which it was then in conjunction.

" I pass over the houses, wealth, heritages, patrimonies, gifts, marriage, religion and travels, offices and dignities, and friends. These would be of secondary importance to you.

" But I see in the houses 1st life, 6th grief, 8th terror and death and 12th imprisonment and violent death, prognostics which confirm the prophecy to which I have just given utterance."

Marguerite, bewildered and terrified, rose and threw a purse to the astrologer, but pushing it aside he said in solemn tones, " Take back that gold Madame the Queen; the man who is in contact with superior intelligence may accept a souvenir but not vile metal."

Marguerite immediately handed him a valuable jewel and hastened away.

Another old historian thus recounts the scene, when Henry II of France was presented with his horoscope which he had commanded should be drawn up for him. Unrolling the parchment he read it and afterwards remarked, " I expected this man would have predicted some of the future events of my life but I perceive that he has solely engaged himself in seeking to discover what manner of death God has in store for me. Does that signify that my end is near at hand ? ”

“ Oh, sire,” exclaimed Anne de Montmorency, who was with the King at the time, “ what need can you have to consult such a set of scamps, who are all alike babblers and liars ? ”

“ Why ? ” replied Henry, “ these men sometimes tell the truth. Just see Constable, what a strange death this astrologer prophecies to me. According to him I am to be killed in single combat.”

“ Sir,” returned the Constable, “ I pray you throw the parchment in the fire.”

“ Why ? That would not alter the prophecy. Moreover, I would as soon—nay I would rather die that death than any other.”

Calling one of his secretaries the King added : “M. de l’Aubespine take this and put it carefully away so that I may have it whenever I ask you for it.”

Scarcely had a year elapsed, ere Henry fell in a tournament, being mortally wounded in the right eye with the lance of Montgomery, captain of the guard, whom the King had almost forced to joust with him.

When the wounded King was carried to his apartment the Constable suddenly remembering the prophecy, called M. de l’Aubespine and asked him for the parchment.

“ Ah,” exclaimed Montmorency when he had glanced at it, “ that was the single combat in which it is written that the King should perish.”

Albert von Wallenstein, Duke of Friedland, was an enthusiastic student of astrology, in which it is said, he was first instructed by Paulus Virdingius who was a friend of Kepler, while he afterwards studied the art under Argoli at Padua.

In the campaign against Gustavus Adolphus, he evidently hoped to glean information from the stars as to the destiny that awaited the king, judging from the following letter he wrote from Gitskin dated May 21, 1628.

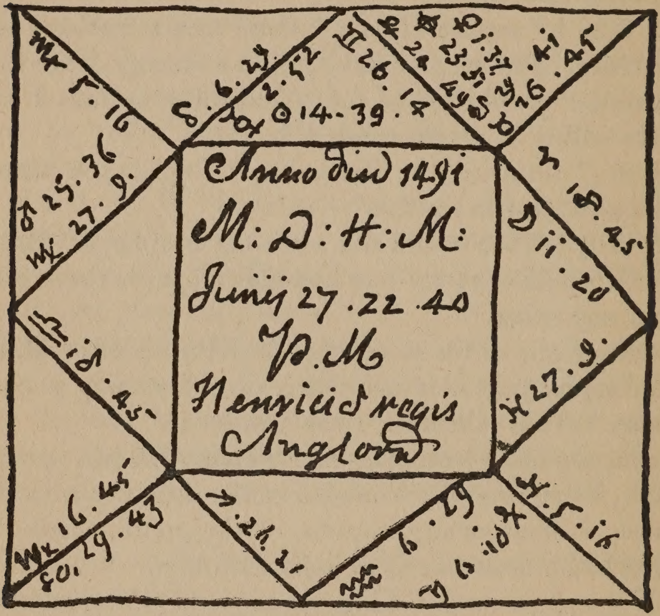


FIGURE OF THE HEAVENS OR HOROSCOPE OF THE NATIVITY OF KING HENRY VIII

From an MS. in the Bodleian Library

"I thank you for having sent me the notice of the King of Sweden's birthday. Now, I have further need to know the place of his birth, for it is necessary on account of the elevatio poli ! I pray you to forward this as soon as may be. I should further be glad that you would cause the scheme to be erected by Dr. Herlicius, not that so much stress is to be laid on this, but it is my wish that various hands should be employed in this part. He need not give any conclusions but only the figuration."

Kepler came under the influence of Wallenstein and cast horoscopes for him, and it is evident that, even some of the scientific astronomers of this period found astrology a more profitable branch of the art than pure astronomical research.

When Wallenstein was afterwards relieved of his post and a deputation was sent to inform him of the fact, before he allowed them to enter on the subject of their mission, he produced a horoscope, from which he told them, that he already knew the cause of their coming and the nature of the message which they were deputed to deliver. In his retirement he still continued the study of the art and Zenno or Senni, an astrologer of Genoa, became one of his household and there assumed a position of great influence.

Of astrology, Kepler sagely wrote, " Astrology is the foolish daughter of a wise mother and for one hundred years past, this wise mother, could not have lived without the help of her foolish daughter."

Carden the astrologer on the other hand, was a strong defender of the art and thus adjured the critics of his time :

"Hence fiery zealots, you I dare to tell
Astrology's from Heaven, not from Hell;
'Tis no black Art; no damned Necromancy,
No witchcraft neither, as some please to fancy;
For shallow brains think all that's hard or high,
Unlawful or impossibility."

CHAPTER XVII

ASTROLOGY IN SHAKESPEARE'S PLAYS

THE interest in astrology and the influence it exercised on the public mind in Shakespeare's time, is nowhere better illustrated than by some of the allusions he makes to it in his plays.

In "King Lear," we find the aged King thus commenting on the belief of the influence of the stars on the destiny of man :

" And take upon's the mystery of things,
As if we were God's spies and we wear out
In a wall'd prison pacts and sects of great ones
That ebb and flow by the Moon.
(Act 3 Sc. V.)

Gloster's remark that, "These late eclipses in the sun and moon portend no good to us," brings the reply from Edmund. "This is the excellent foppery of the world, that, when we are sick in fortune (often the surfeit of our own behaviour) we make gaiety of our disasters the sun, the moon and the stars ; as if we were by necessity, fools by heavenly compulsion, knaves, thieves and treachers by spherical predominance, drunkards, liars, and adulterers by an enforced obedience of planetary influence, and all that we are evil in by a divine thrusting-on, an admirable evasion of a man to lay his goatish deposition to the charge of a star.

"My father compounded with my mother under the dragon's tail and my nativity was under ursa major, so that it follows I am rough and lecherous."

(Act I Sc. 2).

There was a general belief that eclipses of either the sun or the moon portended evil, to which Edmund refers in the following lines:

"I am thinking brother, of a prediction I read the other day what should follow these eclipses.

Edgar. Do you busy yourself with that ?

Edmund. I promise you the effects he writes of succeed unhappily."

In the first part of "Henry VI" there is the following allusion to comets and their portent.

Bedford. "Hung ye the heavens with black, yield
day to night,
Comets, importing change of times and states,
Brandish your crystal tresses in the sky,
And with them scourge the bad revolting stars
That have consented to Henry's death."

Afterwards he invokes the spirit of the king, to

"Combat with adverse planets in the heavens."

In the same play, Talbot thus addresses his son :

" I did send for thee
To tutor thee in strategems of war
But O malignant and ill-boding stars
Now thou art come to the feast of death,
A terrible and unavoided danger."
(Act IV Sc. 5).

In the " Two Gentlemen of Verona," Julia observes :

" But truer stars did govern Proteus' breath."
(Act II Sc. 7).

And in the " Merry Wives of Windsor," Pistol exclaims that : he is " the very Mars of malcontents."

In " Much ado about nothing," Don John thus alludes to the evil influence of Saturn under which he was born :

" I wonder that thou, being (as thou say'st thou art) born under Saturn, goest about to apply a moral medicine to a mortifying mischief."
(Act I Sc. 3).

In " All's well that ends well," Helena gives evidence of possessing a considerable knowledge of the astrological art, concerning which she says :

" It were all one that I should love a bright particular star and think to wed it."
(Act I Sc. 1).

and later remarks on

"The poorer born, whose baser stars do shut us up in wishes."

At the close of the scene she thus converses with Monsieur Parolles:

Helena. "Monsieur Parolles, you were born under a
charitable star.
Parolles. Under Mars I.
Helena. I especially think under Mars.
Parolles. Why under Mars?
Helena. The wars have so kept you under, that you
needs be born under Mars.
Parolles. When he was predominant?
Helena. When he was retrograde, I think, rather."

The retrogression of a planet, which was said to have an oppressive effect, is also alluded to by the King in "Hamlet" when he observes "It is most retrograde to our desire."

In "Love's labour lost" there are several references to the influence of the moon, and the Great Bear is thus alluded to, by the 1st Carrier:

"Charles' wain is over the new chimney and yet our horse is not yet packed."

In "Julius Cæsar," the Emperor thus speaks of the constancy of the Northern star:

"But I am constant as the Northern Star,
Of whose true and resting quality
There is no fellow in the firmament."

An allusion to the Ephemerides, so essential to the astrologer, is made by Prince Henry in the " Second part of Henry IV," in the lines :

" Saturn and Venus this year in conjunction ! What says the almanack to that ? "

(Act II Sc. 4).

In " Troilus and Cressida " the former observes:

" And fly like chidden Mercury from Jove
Or like a star dis-orb'd,"

thus alluding to the radius in which a planet is effective.

In " Romeo and Juliet," Romeo thus rebels against the astral destiny of his beloved, when he hears the news of her death.

" Is it even so ? Then I defy you stars,"

while later in the tomb he exclaims :

" O Here
Will I set up my everlasting rest
And shake the yoke of inauspicious stars from this
world-wearied flesh."

In the final scene in " Othello " the influence of the stars is thus adjured.

" It is the cause, it is the cause, my soul.
Let me not name it to you, ye chaste stars.
Oh heavy hour, methinks it should be now a huge

eclipse of sun and moon ; but oh vain boast who
can control his fate ?
Be not afraid, here is our journey's end. Oh ill-
starr'd wench."

Again in Act V Sc. 2, Othello cries :

"O heavy hour !
Methinks it should be now a huge eclipse
Of sun and moon, and that the affrighted globe
Should yawn at alteration."

An allusion to the supposed influence of the Zodiacal signs on certain parts of the human body is thus made by Sir Toby in "Twelfth Night" ;

Replying to Andrew's wish to set about some revels he says :

"What shall we do else ? Were we not born under
Taurus ?
Sir Andrew. Taurus ? That's sides and hearts.
Sir Toby. No, Sir, it's legs and thighs."
(Act I Sc. 3).

As a matter of fact both were wrong, for Taurus ruled the neck and throat, but probably Shakespeare meant the error to be intentional.

The quality of Jupiter is thus expressed in the letter to Malvolio :

"In my stars I am above thee,
But be not afraid of greatness."

And later Malvolio says :

" Jove and my stars be praised ! Jove I thank thee ; I will smite I will do every thing that thou wilt have me."

(Act II Sc. 5)

In the clown's response to Viola we have a further reference to Jupiter in the lines :

" Now Jove in his next commodity of hair send thee a beard."

(Act III Sc. 1).

The belief in the influence of the planets on the fortunes of the new-born child is evidenced from Glendower's boast :

" At my nativity
The front of heaven was full of fiery shapes
Of burning cressets ; know, that at my birth
The frame and huge foundation of the earth
Shak'd like a coward."

To which Hotspur sarcastically replies :

" Why, so it would have done
At the same season, if your mother's cat
Had kittened, though yourself had ne'er been born."
First part of King Henry IV
(Act II Sc. 4).

Shakespeare in " Othello " thus alludes to the ancient tradition that the Moon was the cause of insanity :

"It is the very error of the Moon,
She comes more nearer earth than she wont
And makes men mad."
(Act V Sc. 2)

The Moon was also regarded as the ruling power over thieves, thus exclaims Falstaff, "We that take purses go by the Moon."

First part King Henry IV (Act III Sc. 3).

Autolycus in "Winters Tale" alludes to Mercury; in the well-known lines:

"Who, being as I am, littered under Mercury was likewise a snapper-up of ill-considered trifles."

(Act IV Sc. 2).

There are several references to the Moon in "Midsummer Night's Dream," as when Theseus says to Hippolyta:

"Now fair Hippolyta, our nuptial hour
Draws on apace, four happy days bring in
Another moon.
Hippolyta. Four days will quickly steep themselves
in nights.
Four nights will quickly dream away the time,
And then the moon, like a silver bow new bent
heaven shall behold the night
Of our solemnities."

Later Hermia is told by Theseus to

"Take time to pause, and by the next new moon
The sealing day betwixt my love and me . . ."

In "The Tempest" Prospero alluding to his lucky star says:

"I find my Zenith doth depend upon
A most auspicious star; whose influence,
If now I court not, but omit, my fortunes
Will ever after droop."
(Act I Sc. 2).

In "Winters Tale," Camillo thus refers to the influence of the moon on the tides:

"Swear his thought over
By each particular star in heaven and
By all their influences, you may as well
Forbid the sea for to obey the moon."

In the Sonnets, there are several beautiful allusions to the stars and planets as instanced in the following:

XV. "When I consider every thing that grows
Holds in perfection but a little moment,
That this huge state presenteth naught but shows,
Whereon the stars in secret influence comment,
Cheered and checked even by the self same sky
Vaunt in their youthful sap at height decrease
And wear their brave state out of memory,
Then the conceit of this inconstant stay,
Sets you most rich in youth before my sight,
Where wasteful time debateth with decay

To change your day of youth to sullied night
And all in war with time for love of you
As he takes from you, I engraft you new."

XIV. " Not from the stars do I my judgment pluck ;
And yet methinks I have astronomy,
But not to tell of good or evil luck,
Of plagues, or dearths or seasons quality.
Nor can I fortune to brief minutes tell
Pointing to each his thunder, rain and wind,
Or say with princes if it shall go well,
By oft predict that I in heaven find ;
But from thine eyes my knowledge I desire,
And constant stars, in them I read such art
As truth and beauty shall together thrive.
If from thyself to store thou wouldst convert
Or else of thee this I prognosticate
Thy end is truth's and beauty's doom and date."

CHAPTER XVIII

A YORKSHIRE PROPHETESS AND A CHESHIRE SEER—MOTHER SHIPTON AND ROBERT NIXON

WHO was Mother Shipton and did she ever exist? are questions that have never been satisfactorily answered, although her name has become a household word and her prophecies have survived nearly three hundred years?

She is said by some of her biographers to have been born at Knaresborough in Yorkshire in the time of King Henry VII.

They tell strange stories of her birth, some declaring that her father was a necromancer, while others aver that her paternal relative was no other than the devil himself.

At the age of twenty she is said to have married one Toby Shipton a carpenter by trade, and afterwards achieved a local reputation for fore-telling the future and prognosticating events.

As her fame got spread abroad, people journeyed to see and consult her from far and near.

As a matter of fact the first reference known concerning her, is contained in a tract, that was first published in 1641, which is entitled "The Prophecie of Mother Shipton in the reign of Henry 8th, fore-telling the death of Cardinal Wolsey, the Lord Percy and others, as also what should happen in ensuing times." This was followed by the publication of numerous re-prints to which various astrologers made additions. Lilly quotes eighteen of her prophecies and in speaking of them is stated to have said : "All I can say is, that I fear they will prove true, more true than most men imagine, as Mother Shipton's prophecies were never yet questioned either for their verity or antiquity, so look to them to read the future with a certainty and act accordingly."

In the first tract, prominence is given to the prophecy relating to Cardinal Wolsey. According to the story on learning that the Cardinal intended to come and reside in York, Mother Shipton publicly announced that he should never reach that city.

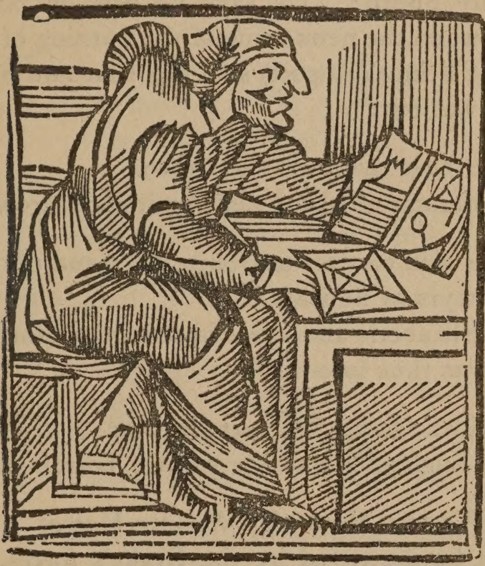
On this declaration coming to the ears of the Cardinal, he despatched the Duke of Suffolk, the Lord Percy and Lord Darey in disguise to interview the prophetess. When they arrived at her cottage to their surprise, she knew them each by name and asked them in and regaled them with cakes and ale.

They informed her of their errand, to which she replied : " I said he might *see* it, but never to come to it."

They told her, that if the Cardinal came, he would certainly have her burnt as a witch.

On hearing this, says the chronicler, " she took her linnen handkerchief off her head and said : ' If this burn, so shall I,' and then cast it into the fire. There she let it lay for a quarter of an hour, and taking it out again, it was not as much singed.

" The Cardinal on coming to Cawood, ascended the castle tower and viewed the city of York which was about eight miles distant, but e'er he descended the stairs, a message arrived from the king demanding his presence forthwith. He was obliged to return at once, and being taken ill at Leicester, he gave up his ghost on the journey and so the prophecy was fulfilled."



MOTHER SHIPTON
From a woodcut illustrating her Prophecies
1686

Her other prophecies are chiefly in mystic verse, which one writer states, she delivered into the hands of the Abbot of Beverley. The following are some examples :

" Time shall happen. A ship shall sail upon the River

Thames till it reach the City of London; the Master shall weep and cry out: 'Ah! What a flourishing city was this when I left it, unequalled in the World!' But now scarce a house is left to entertain us with a flagon."

This was supposed to foretell the Great Fire of London.

Pepys in his 'Diary,' October 20th 1666, records of Sir Jeremy Smith: "He says he was on board the 'Prince' when the news came of the burning of London and all the Prince (Rupert) said was that now Shipton's prophecy was out."

"Alecto next assumes the Crown,
And streams of blood shall Smithfield drown."

This was said to refer to Queen Mary and the burning of the martyrs at Smithfield.

Queen Elizabeth and the destruction of the Spanish Armada was thus fore-told:

"A maiden Queen full many a year
Shall England's war-like scepter bear.

"The Western Monarch's Wooden Horses
Shall be destroyed by the Drake's forces."

The next is said to refer to King James of Scotland, who on coming south, joined the two kingdoms together.

"The Northern Lyon over Tweed
The maiden Queen shall next succeed
And joyn in one two mighty States
Then shall Janus shut his gates."

The Civil War is thus said to have been prophecied :

“ Forth from the North shall mischief blow,
And English Hob shall add thereto
Mars shall rage as he were wood,
And earth shall drunken be with blood.”

The following is said to refer to the execution of Charles I.

“ But tells what’s next, Oh ! Cruel fate,
A King made Martyr at his gate.”

Cromwell’s usurpation and the Restoration are thus fore-told :

“ The just King dead, the woolfe shall then
With blood usurp the Lyons Den.
But death shall hurry him away,
Confusion shall a while bear sway,
Till fate to England shall restore
A King to reign as heretofore,
Who mercy and justice likewise
Shall in his Empire exercise.”

The next is said to refer to the Great Plague, as well as the Fire.

“ Triumphant Death rides London through
And men on tops of houses go.”

Hunt refers to a prophecy not included in the printed versions which runs : “ The men are to be killed, so that one man shall be left to seven women, and the daughters shall come home and say to their mothers : ‘ Lawk, mother, I have seen a man.' The women shall have to finish the harvest."

He offers however no comment on this prediction.

Lilly re-printed the first edition of the prophecies in 1645 and so they became well-known in London.

In 1667 Richard Head published an account of the "Life and death of Mother Shipton" and Thomas Thomson wrote a play which he called "Mother Shipton, her life." In an edition printed in 1684 it is stated that: "Her prophecies are strangely preserved amongst other writings belonging to an old monastery in Yorkshire," and in another version published in 1877, it is related that, "the prophecies were discovered in the British Museum written in an old manuscript work A.D. 1448." This statement is without foundation.

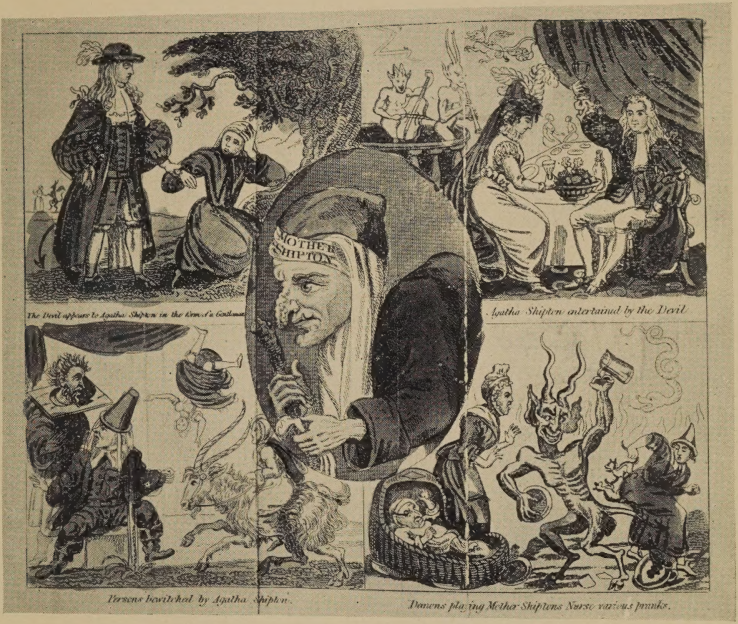
In 1862, Charles Hindley reprinted Head's "Life and death of Mother Shipton," with the addition of some fresh prognostications, which he declared foretold among other events the end of the world!

These fictitious predictions apparently deceived no one, although they show some ingenuity. They are as follows:

"Carriages without horses shall go
And accidents fill the world with woe."

Hindley wrote this prediction in 1862, which might well refer to the many accidents on the road to-day.

"Primrose Hill in London shall be
And in its centre a Bishop's See."


MOTHER SHIPTON
The Devil appears to Agatha Shipton in the Form of a Gentlema
Agatha Shipton entertained by the Devil
Persons bewitched by Agatha Shipton.
Demons playing Mother Shiptons Nurse various pranks.

MOTHER SHIPTON
WITH ILLUSTRATIONS OF INCIDENTS IN HER LIFE

Facing page 208

"Around the world thoughts shall fly
In the twinkling of an eye."

"Through hills men shall ride
And no horse or ass be by their side
Under water men shall walk
Shall ride and sleep and talk.
In the air men shall be seen
In white, in black and in green."

"A great man shall come and go!
Three times three shall lovely France
Be led to play a bloody dance!
Before her people shall be free
Three tyrant rulers shall she see;
Three times the people's hope is gone;
Three rulers in succession see
Each springing from different dynasty.
Then shall the worser fight be done
England and France shall be as one."

"The British olive next shall twine
In marriage with the German vine."

"Men shall walk over Rivers and under Rivers
Iron in the water shall float
As easy as a wooden boat."

"England shall at last admit a Jew
The Jew that was held in scorn
Shall of a Christian be born and born."

"But when the North shall divide the South
An eagle shall build in the Lion's mouth
Taxes for blood and for war
Will come to every door."

"The world then to an end shall come
In eighteen hundred and eighty one."

In 1873 Hindley confessed that he fabricated this doggerel in order to sell the edition of 'Mother Shipton's Prophecies' he printed in 1862.

The popularity of the prophecies in the seventeenth and eighteenth centuries is shown from the fact that, fifty one different editions and reprints were published, some in prose and others in rhyme, between 1641 and 1881.

According to one of the tracts Mother Shipton lived to an extraordinary age and died at Clifton in Yorkshire, where a stone bearing this epitaph marks her grave:

"Here lyes she who never ly'd
Whose skill often has been try'd
Her Prophecies shall still survive
And ever keep her name alive."

There is however no proof that the stone in question marks the grave of Mother Shipton or that she was buried at Clifton.

In Rackstow's Museum in Fleet Street in 1792, a figure of Mother Shipton and her skull, brought from her burial place, is said to have been exhibited, and there was also an effigy of her at one time among the wax figures at Westminster Abbey.

It is probable, that the legend of Mother Shipton originated with some eccentric old woman who lived near Knaresborough and acquired a local reputation for prognosticating, and telling fortunes, as it is stated, perhaps with some truth, that, " there resorted to her house all kinds of people, old and young, rich and poor, especially young maids who had a great desire to know whether they shall be married." Her sayings and prophetic utterances were no doubt repeated from one to another, until someone recorded and printed them in 1641, after which they were exploited by the astrologers of that period.

Another seer whose existence is mainly based on tradition was Robert Nixon, known as the 'Cheshire prophet,' who acquired a similar reputation to Mother Shipton. His first recorded " life and prophecies " was printed in 1714.

He is said to have been the son of a farmer of Vale Royal, Delamere Forest, Cheshire, while according to another account, he was born at the little town of Over in 1467.

As a youth he seems to have been chiefly remarkable for his stupidity, and on the death of his father, he was left to the care of an elder brother and worked on the farm.

His early prophetic utterances appear to have been of a local character and he first achieved notoriety by foretelling the destruction of the town of Nantwich.

According to the story of his life, when the Battle of Bosworth field was being fought between Henry VII and Richard III, Nixon was ploughing a field. He suddenly stopped his team and pointing with his whip cried out, " Now Richard ! Now Harry ! " several times, and later he called : " Now Harry get over that ditch and you will gain the day."

The prediction was told to a special messenger sent to announce the proclamation of King Henry on the battlefield, and on the messenger's return, the King on being informed of the rustic's prophecy sent for him to be brought to his presence.

At this time Nixon was in the town of Over, and astonished the people by running about the street saying, that the King had sent for him, an announcement which was received with laughter and derision. A few days afterwards however, the King's messenger arrived again and inquired where he could find Robert Nixon. He was directed to the brother's farm where Robert was found by the messenger turning the spit.

Mr. Thomas Cholmondeley of Vale Royal is said to have taken an interest in Nixon, and for a while he lived at his house, where most of his prophetic utterances were recorded by the steward. On the Christmas before he was taken to Court, one day while sitting with the servants, to their surprise he suddenly started up and cried, " I must prophecy," and continued : " If the favourite of a King should be slain, the Master's neck shall be cleft in twain." This was afterwards said to have been fulfilled when the Duke of Buckingham was assassinated and King Charles I was executed.

When Nixon was brought to the Court, according to the story, the King wishing to test his powers, hid a valuable diamond ring, and after causing a strict inquiry to be made for it, he sent for Nixon. He told him of the loss he had sustained and asked him if he could not find it, as he had no hope of its recovery. On hearing this, Nixon said to the King: "He who hideth can find."

Nixon appears to have been constantly under the impression that he would be starved to death while at the Court and the King on hearing this, ordered that he should have the utmost liberty and be allowed the run of the kitchen.

All went well until one day, when the King was going hunting, Nixon ran after him and begged that he might not be left behind as he was sure that his majesty would never see him again alive.

Crying, he declared, that he was sure that he would be starved if left alone, as the time was come for him to die.

The King although disturbed at his distress, told him it was impossible for him to come, and handed him over to the care of an officer of the household.

When the hunting party had gone Nixon returned to the kitchen, where the servants mocked and teased him to such an extent, that the officer thought it safest to lock him up in a closet. Some time afterwards, a message of importance coming from the King to the officer, he set out at once to obey the Royal command, forgetting to set poor Nixon at liberty.

When he returned in three days' time, he recollected the unfortunate prophet and on opening the closet, to his dismay, he found him lying dead.

Such is said to have been the end of Robert Nixon whose predictions made him famous, ignorant rustic though he was.

He made no claim to have had any knowledge of astrology and the following are some examples of his prognostications.

" And the men of the North shall sell precious blood, yea their own blood. And they shall sacrifice a noble warrior to the idol and hang up his flesh in high places.

"And a storm shall come out of the North which shall blow down the steeples of the South and the labourer shall rise above his master and the harvest shall in part be trampled down by horses."

The noble warrior referred to, is said to have been the Marquess of Montrose.

" The departure of a great man's soul shall trouble a river hard by and overthrow trees, houses and estates."

This prediction is said to refer to the death of Oliver Cromwell and the great storm that happened at the time.

" I see men, women and children spotted like beasts, and their nearest and dearest friends affrighted at them."

" I see towns on fire and innocent blood shed but when men and horses walk upon the water, then shall come peace and plenty to the people but trouble is preparing for the kings."

Thus he is said to have predicted the Great Plague and the Fire of London.

Many of his prophecies are so vague that apparently no one attempted to interpret them as instanced in the following :

“ In Britain’s land shall be a knight
Of then shall make a cruel sight.”

“ The bull and the red rose shall stand in strife,
That shall turn England to much woe,
And cause many a man to lose his life.”

“ The weary eagle shall to an island in the sea retire,
Where leaves and herbs grow fresh and green.”

The last couplet is stated to refer to Napoleon Buonaparte and his banishment to the island of Elba.

Charles Dickens alludes to Nixon in the “ Pickwick Papers ” as “ Red-faced Nixon,” probably referring to the coloured portraits of the Cheshire seer sometimes used to illustrate the chap-books of his prophecies.

CHAPTER XIX

ASTROLOGY IN MILTON'S POEMS

THE many allusions made by Milton to the heavenly bodies in " Paradise Lost," the beauty of which are unsurpassed, show the extensive knowledge of astronomy he possessed.

Like Dante, he adopted the Ptolemaic conception of the universe, which enabled him to localise those regions of space in which the chief incidents in his poem are described, such as Heaven, of the Empyrean, Chaos, Hell and the mundane Universe.

He mentions fourteen of the constellations and their relative positions on the celestial sphere in " Paradise Lost " alone, and to the planets, especially the Sun, he pays frequent tribute, as instanced in " L' Allegro : "

" Right against the eastern gate
Where the great Sun begins his state,
Robed in flames and amber light,
The clouds in thousand liveries dight."

Of the Moon he thus sings in " Il Penseroso."

" To behold the wandering Moon,
Riding near her highest noon,
Like one that had been led astray
Through the heaven's wide pathless way,

And oft as if her head she bowed
Stooping through a fleecy cloud."

In the Angel's reply to Adam the Universe is described as follows:

"To ask or search I blame thee not; for Heaven
Is as the Book of God before thee set,
Wherein to read his wondrous works and learn
His seasons, hours, or days, or months, or years.
This to attain, whether Heaven move or Earth
Imports not, if thou reckon right; the rest
From Man to Angels the Great Architect
Did wisely conceal, and not divulge
His secrets, to be scanned by them who ought
Rather admire."

(VIII 66-84).

It was a general belief in Milton's time that the planets were whirled round the Sun as if by the action of some powerful magnetic force, and to this he alludes in the following lines:

"They as they move
Their starry dance in numbers that compute
Days, months and years, towards his all-cheering lamp,
Turn swift their various motions, or are turned
By his magnetic beam."

(III 579-83).

Milton's knowledge of astrology is revealed in his allusion to the five planetary aspects recognised by astrologers, each of which was supposed to possess its peculiar influence on events. He thus refers to the Moon, the planets and the constellations and their conjunctions :

> "To the blanc Moon,
> Her office they prescribed ; to the other five
> Their planetary motions and aspects,
> In sextile, square, and trine and opposite ;
> Of noxious efficacy, and when to join
> In synod unbenign ; and taught the fixed
> Their influence malignant when to shower—
> Which of them rising with the Sun or falling,
> Should prove tempestuous. To the winds they set
> Their corners, when with bluster to confound
> Sea, air and shore ; the thunder when to roll
> With terror through the dark arrial hall."
> (X 651-67).

In the seventeenth century no definite conclusion had been reached by astronomers with regard to the nature of the stars, and Milton thus refers to their mysterious movements in the following beautiful lines :

> "Mystical dance, which yonder starry sphere
> Of planets and of fixed in all her wheels
> Resembles nearest ; mazes intricate,
> Eccentric, intervolved, yet regular,
> Then most, when most irregular they seem ;
> And in their motions harmony divine,
> So smooths her charming tones that God's own ear
> Listens delighted."
> (V 620-27).

Satan's impressions of the Universe, the stars and constellations, as he looked down from the gate of heaven, are thus described :

"Such wonder seizes, though after Heaven seen,
The spirit malign, but much more envy seized,
At sight of all this World beheld so fair,
Round he surveys (and well might, where he stood
So high above the circling canopy
Of night's extended shade) from eastern point
Of Libra to the fleecy star that bears
Andromeda far off Atlantic seas
Beyond the horizon."

Referring to the Sun and the constellations, he continues :

"Turn swift their various motions, or are turned
By his majestic beam, that gently warms
The Universe, and to each inward part
With gentle penetration, though unseen,
Shoots invisible virtue, even to the deep ;
So wondrously was set his station bright."
(III 552-87).

In the two last lines the poet alludes to the unseen properties of the Sun's rays.

Later he gives a beautiful description of the Sun to which Satan is so much attracted.

"Compared with aught on Earth, metal or stone ;
Not all parts like, as glowing iron with fire ;
If metal, part seemed gold, part silver clear ;

If stone, carbuncle most or chrysolite,
Ruby or topaz, to the twelve that shone
In Aaron's breastplate, and a stone besides
Imagined rather oft than elsewhere seen;
That stone or like to that, which here below
Philosophers in vain so long have sought,
In vain, though by their powerful art they bind
Volatile Hermes and call up unbound
In various shapes old Proteus from the sea,
Drained through a limbec to his native form.
What wonder then if fields and regions here
Breathe forth elixir pure, and rivers run
Potable gold, when, with one virtuous touch,
The arch-chemic Sun, so far from us remote,
Produces, with terrestrial humour mixed,
Here in the dark so many precious things
Of colour glorious and effect so rare."
(III 588-622).

The Sun was the alchemist's symbol for gold. Milton here suggests that alluvial gold and precious stones were produced by the Sun, and while the alchemists could use mercury and recover salts from the sea, they sought in vain the planet's secret.

He makes many comparisons of the brilliancy of the stars with precious stones, as instanced in his description of the first evening in Paradise.

"Now glowed the firmament
With living sapphires; Hesperus that led
The starry host, rode brightest, till the Moon,
Rising in clouded majesty, at length

Apparent queen, unveiled her peerless light,
And o'er the dark her silver mantle threw."
(IV 598-609).

Adam in his reply to Eve, clearly illustrates the belief held by many in Milton's time of the influence of the planets and stars on plants and herbs.

Thus Adam addresses Eve; alluding to the stars:

"Daughter of God and Man accomplished Eve,
These have their course to finish round the earth
By morrow evening, and from land to land
In order, though to nations yet unborn,
Ministering light prepared, they set and rise;
Lest total darkness should by night regain
Her old possession and extinguish life
In Nature and all things; which those soft fires
Not only enlighten, but with kindly heat
Of various influence foment and warm,
Temper or nourish, or in part shed down
Their stellar virtue on all things that grow
On Earth, made hereby apter to receive
Perfection from the Sun's more potent ray."
(IV 660-88).

These extracts show the remarkable knowledge of astronomy Milton possessed, and how the Sun, Moon and other planetary bodies appealed to his wonderful poetic imagination.

As a writer observes, concerning his description of the Creation: "The rising of the Earth out of Chaos; the creation of light and of the orbs of the firmament; the joyfulness associated with the onward career of the new-born Sun; the subdued illumination of the Full-orbed Moon and the thousand, thousand stars that spangle the nocturnal sky; all afforded Milton a rich field in which his imagination luxuriated and in the description of which, he found subject matter worthy of his gifted intellect."

CHAPTER XX

TWO NOTABLE ASTROLOGERS—JOHN DEE—WILLIAM LILLY

THE most outstanding figure among English astrologers in Tudor times was John Dee, magician, mathematician and astrologer.

Much has been written concerning his exploits with his gazing-crystal and black mirror, his favourite media for fore-telling the future.

He was born in 1527 and educated at the Chantry School at Chelmsford, after which he entered St. John's College Cambridge and later became a fellow of Trinity.

He was a clever mathematician and at first, devoted much of his time, to the science of astronomy, but later took up the more lucrative art of astrology, which at that time had a considerable influence over the public mind.

After travelling in Holland and Flanders, he returned to London and obtained an introduction to the Court of Edward VI.

On settling in London, he rapidly gained a reputation for his successful astrological predictions and when Mary Tudor succeeded to the throne in 1553, Dee was asked to calculate her nativity as well as to cast the horoscope of the Princess Elizabeth, who at that time was living at Woodstock.

The royal patronage gave him increased prestige and Elizabeth did not forget Dee, for when she came to the throne, she commanded Robert Dudley to request him to predict an auspicious day for her coronation.

She sent for Dee soon after her accession and is said to have invited him to enter her service at Whitehall and promised him a Mastership at St. Catherine's Hospital.

According to an account given by William Lilly, who was alive in Dee's time, he was "appointed Queen Elizabeth's 'Intelligencer' and had a salary for his maintenance from the Secretary of State." He describes him as "a ready witted man, quick of apprehension, very learned and of great judgment in Latin and Greek. He was a perfect astronomer, a curious astrologer and was excellent in all kinds of learning. With all this, he was the most ambitious person living; most desirous of fame and was never so pleased as when he heard himself styled 'Most Excellent.'"

Dee's fame began to decline after his association with Edward Kelly, a plausible rogue whom he engaged as an assistant for his reputed skill as a 'skryer' or crystal-gazer. Kelly apparently persuaded Dee to believe that he had received inspiration from the spirit world, and their exploitations in alchemy and the transmutation of metals, both in England and on the continent, are related in detail in the "Mysteries and Secrets of Magic."*

*Mysteries and Secrets of Magic," C. J. S. Thompson.

Dee was almost forgotten when he returned to England about 1570, and settled at Mortlake, whither he removed his instruments and books.

Although the Queen and other notable people occasionally visited him there, he never recovered his former prestige and "became so poor," says Lilly, "that many times he was enforced to sell some book or other to buy his dinner."

He died in 1608 and was buried in the chancel of the parish church at Mortlake.

During the renaissance of science in the latter part of the seventeenth century, the old belief in astrology began to be discarded by the more thoughtful and intelligent minds. Medicine commenced to free itself from the mass of superstition that had clung to it from the Middle Ages, and the more enlightened physicians no longer sought the stars as an aid to the diagnosis of disease. But in spite of this, astrology still exerted considerable influence over many people.

Among the practitioners of the art who became well-known about the middle of the century, was William Lilly, who later achieved considerable notoriety for the predictions made in his prophetical almanacks.

He was born at Diseworth in Leicestershire on May 8th 1602, where he was brought up until he reached the age of eleven, when he was sent to the Grammar School at Ashby-de-la-Zouch and remained a pupil until he was sixteen.

Owing to his father, (who was a yeoman farmer) becoming impoverished, he was unable to go to

Cambridge University as he greatly desired, and eventually decided to seek his fortune in London.

He has left an interesting autobiography giving an account of his early struggles, from which the following particulars have been extracted.

His total capital he tells us, was twenty shillings, out of which he bought a new suit of clothes, and with a gift from his friends of ten shillings, he bade farewell to his father (who was then incarcerated in Leicester gaol for debt), and set out in company of ' Bradshaw the carrier ' to tramp his way to London.

When he arrived, beyond his clothes, two shirts, a pair of shoes and a pair of socks, he had only seven shillings and sixpence left in cash.

He had received a recommendation to a certain Gilbert Wright, a Leicestershire man, whom he at once sought out and received a kindly welcome.

His new master, to his delight, supplemented his wardrobe and bought him a new cloak, and he soon settled down in the household.

" My work," he says, " was to go before my master to church ; to attend my master when he went abroad ; to make clean his shoes ; sweep the street ; help to drie backs when he washed ; fetch water in a tub from the Thames (I have helped to carry 18 tubs of water in a morning) weed the garden, scrape the trenchers and all manner of drudgeries I willingly performed."

On the death of Mistress Wright in 1624, he came into possession of a small scarlet bag which had belonged to her. This bag contained some curious things and among others, several sigils, amulets and charms. Some of these bore astrological symbols, such as those of Jupiter and Venus. " There were some of iron and one of gold, pure angel gold of a thirty-shilling piece of King James coinage. In the circumference of this, on one side was engraven: VICIT LEO de TRIBU JUDAE. TETRAGRAMMATON ; and within the middle a ' Holy Lamb.' In the circumference on the obverse side, were ' Amraphel ' and three crosses, and in the centre SANCTUS PETRUS, ALPHA OMEGA."

This charm, it appears, had originally belonged to the first husband of Mistress Wright, who once " when travelling in Sussex, happened to lodge in an inn and to lie in a chamber thereof, wherein not many months before, a country grazier had lain, and in the night cut his own throat. After this night's lodging he was perpetually, and for many years, followed by a spirit, which vocally and articulately provoked him to cut his throat. He was heard frequently to say : ' I defy thee,' and to spit at the spirit. This spirit followed him many years, he not making anybody acquainted with it, until at last he grew melancholy and discontented, which being carefully observed by his wife, she many times hearing him pronounce ' I defy thee,' desired him to acquaint her with the cause of the distemper which he then did."

Away the wife went to Dr. Simon Forman who lived then in Lambeth and acquainted him with it. Forman, who was a notorious character and an astrologer who professed to practice magic, gave her the charm to hang around her husband's neck, which he wore until he died and was never after troubled by the spirit. Lilly says: " I sold the sigil for thirty-two shillings, but transcribed the words verbatim as I have related."

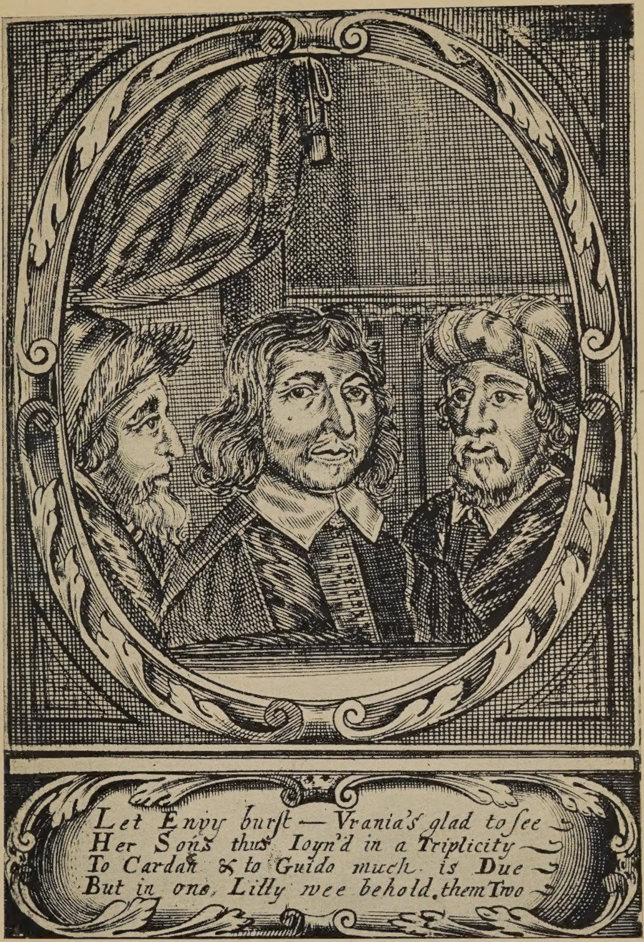
When plague broke out in London in 1625 Gilbert Wright fled from the city leaving Lilly and a fellow servant in charge of his house. Apparently, William had now an easier time, for he appears to have had leisure to play bowls with ' Wat the cobbler ' and others of his friends in Lincoln's Inn Fields. He also turned his attention to music, for he tells us, that " he bought a bass-viol and paid a master to instruct him how to play it."

Whether the contents of the scarlet bag with its astrological charms awakened his interest, or whether it was due to other causes, he decided to study astrology, and found an instructor in one Master Evans, who was one of the many quack-practitioners of the art so common in London at that time.

" He was poor, ignorant, boastful, drunken and knavish," says Lilly. " But he had a character or reputation for erecting a figure, predicting future events, discovering secrets, restoring stolen goods and even for raising spirits, when it so pleased him."

It is of this Evans the story is told, that hearing of his repute as a magician, Lord Bothwell and Sir Kenelm Digby visited him at his lodging in the Minories, so he might give a demonstration of his powers.

On the arrival of his distinguished visitors, Evans drew a magic circle and with them took up his position


Let Envy burſt — Vrania's glad to ſee
Her Sons thus Ioyn'd in a Triplicity
To Cardan & to Guido much is Due
But in one, Lilly wee behold, them Two

WILLIAM LILLY WITH CARDAN AND GUIDO
From an engraving 1676

Facing page 228

inside it, but as he was beginning his invocation, he was suddenly caught up from the others and whisked off to Battersea Fields, where he was found next morning by a countryman sound asleep. He afterwards explained to Sir Kenelm, that the cause of his sudden disappearance was due to the fact, that he had forgotten to make the necessary suffumigation before calling on the spirit, whereupon it had taken offence and carried him off.

There was a tradition at this time, that a quantity of treasure was concealed somewhere in the cloisters of Westminster Abbey, and Lilly bent on exercising the art he had acquired from Evans, obtained permission from the authorites to try to find the spot where it was hidden.

For this purpose he resolved to try the effects of divining rods, and in company with John Scott an expert in divining and several friends, one stormy winter's night he arrived at the Abbey to carry out the search.

Scott with his rods, watched by the others, slowly paced round the cloisters and at length when on the west side, declared they indicated that the treasure lay there.

The ground was then dug to the depth of six feet, when a coffin was discovered, but as it was not heavy, Lilly decided not to open it, a decision he appears to have afterwards regretted.

They were about to proceed to the Abbey, when a sudden fierce and strong wind sprang up, in so much they were afraid that the west end of the building would collapse upon them. " The divining rods would not operate, the candles and torches were nearly extinguished, and John Scott turned pale, and did not know what to think or do." Lilly however took command and 'dismissed' the demons, and when this was done and all was quiet, the search party dispersed without attaining their object.

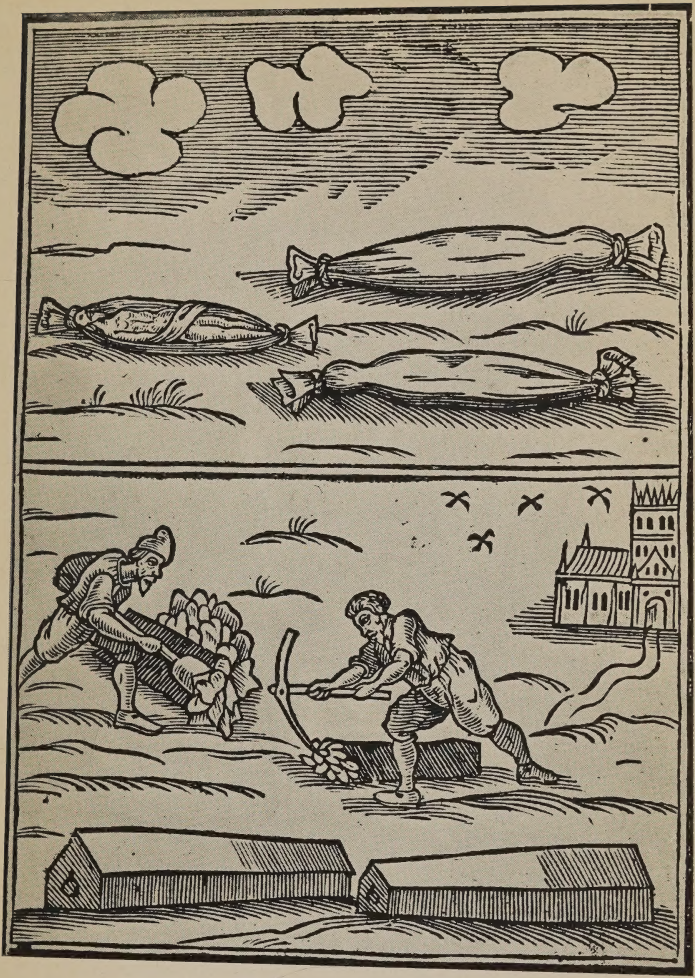
Lilly afterwards attributed his failure to the fact, that there were too many people present, " some of whom were laughing and others deriding." He declares his belief, that " if he had not dismissed the demons, most part of the Abbey would have been blown down ! "

Lilly next turned his attention to writing prophetical almanacs and in 1644, he published his " Merlinus Anglicus Junior." In June of the same year, he also brought out two books viz., " Supernatural sight " and " The White King's Prophecy." The latter is said to have proved very successful and 1800 copies were sold in three days.

Although he professed to be a supporter of the Parliamentary Government, he is said to have always had a secret regard for the Royalists and especially for King Charles I.

In 1645 he published in his " Starry Messenger," an interpretation of three mock suns which had been observed in London on May 29th 1644 on the anniversary of the birthday of the King.

As the " Messenger " was deemed to contain treasonable matter, Lilly was summoned before the Parliamentary Committee, but the charge against him being considered frivolous, he was discharged.



LILLY'S HIEROGLYPHIC
SUPPOSED TO FORETELL THE VISITATION OF THE PLAGUE
From a woodcut, 1645

There is a story that he was asked to consult the stars as to the safest place for the concealment of the King when he escaped from Hampton Court. Lilly after erecting a figure declared, that a suitable place would be found in Essex about twenty miles from London, but apparently his recommendation was not acted upon.

During the last days of the King at Windsor, it is said that on one occasion, when he was looking through Captain Wharton's Almanack he remarked, "My book speaks well as to the weather."

"But what saith his antagonist, Mr. Lilly," queried one of his gentlemen in attendance.

"I do not care for Mr. Lilly," rejoined the King, "he has always been against me."

"Sire," said the gentleman, "the man is an honest man, and writes but what his art informs him."

"I believe it," replied the king, "and that Lilly understands astrology as well as any man in Europe."

In 1648 the Council of State gave Lilly a grant of £50 for his services and he was awarded a pension of £100 per annum, but the latter he only received for two years.

He gathered considerable wealth however from the sale of his publications which he invested and bought a country house with land and buildings at Hersham in Surrey.

In 1651, he published his "Monarchy or no monarchy" which was illustrated with several symbolical pictures or hieroglyphics, as he called them. Among these one represented burials after an epidemic and another a great conflagration.

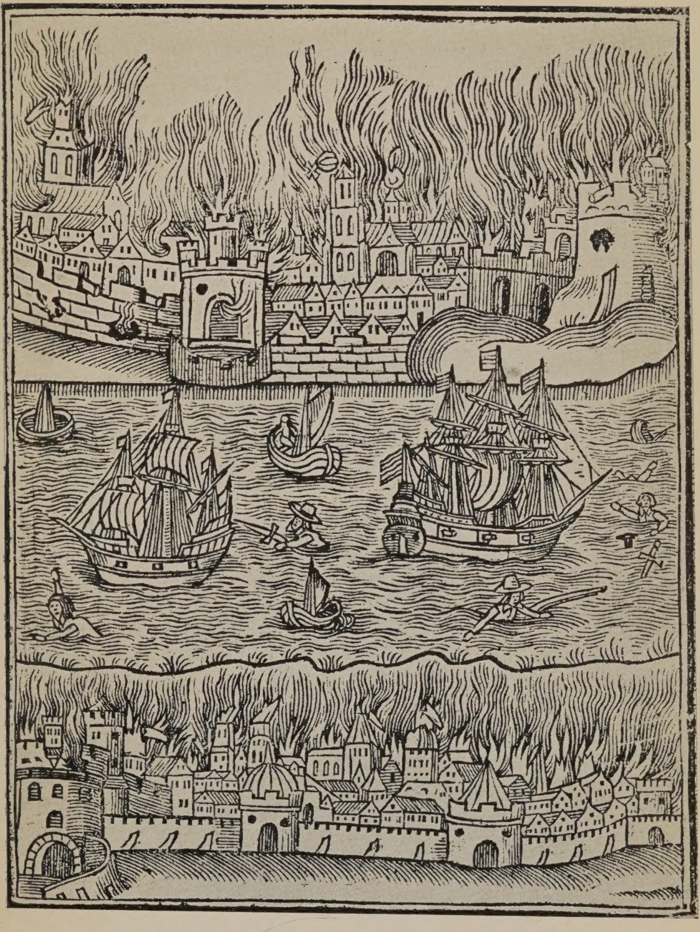
The occurrence of the plague in 1665, appears to have attracted no special attention to Lilly's supposed prediction of the event in one of his "hieroglyphics," but after the Great Fire in the following year, he was summoned to appear before the Committee appointed by the House of Commons to inquire into the cause of the catastrophe.

According to the account: "At 2 of the clock on Friday 25th Oct. 1666, Lilly attended the Speaker's Chamber to answer such questions as should then and there be asked him.

"Sir Robert Brooke thus addressed him:

"Mr. Lilly, this Committee thought fit to summon you to appear before them this day, to know if you can say anything as to the cause of the late fire or whether there might be any design therein. You are called rather hither, because in a book of yours long since printed, you hinted some such thing by one of your 'hieroglyphics'."

To this Lilly made a long reply in which he stated: "After the beheading of the late King, considering that in the three subsequent years the Parliament acted nothing which concerned the settlement of the Nation's peace, I was desirous, according to the best knowledge God has given me, to make inquiry by the art I studied, what might from that time happen unto the Parliament and the Nation in general. At last having satisfied myself and perfected my judgment therein, I thought it most convenient to signify my intentions and conceptions thereof in forms, shapes, types, hieroglyphics, etc., without any commentary, that so my judgment might



LILLY'S HIEROGLYPHIC
SUPPOSED TO FORETELL THE GREAT FIRE OF LONDON
From a woodcut, 1645

Facing page 232

be concealed from the vulgar and made manifest to the wise. Having found, Sir, that the great City of London should be sadly afflicted with a great plague and not long after with an exorbitant fire, I framed these two hieroglyphics which in effect have proved true."

"Did you foresee the year ?" asked one.

"I did not," replied Lilly, "nor was desirous of that. I made no scrutiny.

"Now Sirs," he continued, "whether there was any design of burning the city or any employed to that purpose, I must deal ingenuously with you, that since the fire I have taken much pains in the search thereof, but cannot or could not give myself the least satisfaction therein. I conclude that it was the finger of God only, but what instruments He used thereunto, I am ignorant."

The two hieroglyphics without inscriptions here reproduced, one of which represents the burial of a number of bodies and the other a city on fire, are events which might have happened anywhere, and there is nothing to connect them directly with the two great calamities that befel London.

The sign of Gemini was regarded by astrologers as especially associated with the fortunes of London and accordingly they tell us that the Great Fire, the Plague, the building of London Bridge and other events, all occurred when this sign was in the ascendant or when certain planets were in it.

Among the Ashmolean manuscripts is an interesting letter from Grinling Gibbons to William Lilly, which shows the belief the celebrated wood carver had in astrology. It is dated

Oct. 12. 1682.

" Honor'd

You waer as I have undertaken a consarne of great consequence and in order I would fain know wether I and my partners in consarned shall have good lucks or no ? Praing good Sir pardon this

You're ombell ser.

GRINLING GIBBONS

This enkloe is yt the Acount of my birth.

The letter is endorsed by Lilly : " Recd 1st Oct 1682. 8 p.m."

In 1665, Lilly who had been failing in health, finally left the metropolis and settled down in his country house at Hersham, where he devoted his time to the study of medicine. In 1670 he received a license to practise, from the Archbishop of Canterbury and gave his services to all his neighbours without charge.

Every Saturday he rode into Kingston and gave advice and medicine to all who came to see him, while at Hersham he was much respected and lived the life of a country gentleman.

In 1681 he became afflicted with total blindness and finally was seized with paralysis and died on June 9th of that year. He was buried in the chancel of Walton Church where Elias Ashmole, who had been his friend for years, placed a slab of black marble over the place of his interment.

The following elegy was published after his death :

“ Our prophet’s gone ; no longer may our ears
Be charm’d with musick of th’ harmonious spheres.
Let Sun and Moon withdraw, leave gloomy night
To shew their Nuncio’s Fate, who gave more light
To th’ erring world, than all the feeble Rays
Of Sun or Moon ; taught us to know those days
Bright Titan makes.”

CHAPTER XXI

SOME ENGLISH ASTROLOGERS OF THE SEVENTEENTH CENTURY

AMONG the astrologers contemporary with William Lilly was John Gadbury who was born at Wheatley near Oxford in 1627. He studied astrology under Dr. Fiske and for a time lived in London where he became acquainted with Lilly, but in 1652 he returned to his native place.

He was a prolific writer and in August 1659, published "The Nativity of the late King Charls(sic) Astrologically and faithfully performed with Reasons in Art of the various success and misfortune of His whole Life," which he followed by the "King of Sweden's Nativity."

In 1661 he wrote a book entitled: "Britain's Royal Star or an Astrological Demonstration of England's future Felicity," which he professed to be founded on the position of the stars at the date of Charles II's proclamation as King.

He became mixed up in political controversies and 'popish plots,' and was eventually arrested on suspicion and lodged in gaol in November 1679, but after two months captivity he was liberated, and succeeded in obtaining £200 as compensation for "wrongous imprisonment."

He is said to have been an habitual conspirator, and later on, was again accused of being implicated in a plot against King William III and thrown into prison. He was however released, after being kept two months in custody.

He quarrelled with Lilly whom he alludes to as " that grand (but fortunate Impostor) Mr. William Lilly."

Gadbury died in 1704 and was buried in St. Margaret's Church, Westminster.

During the Civil War astrologers were prominent in both parties, and the King on one side and the Parliamentary leaders on the other, were equally curious to know what astrologers like Lilly and Gadbury had discovered from the stars touching the fortune of the struggle.

Scott tells us, that " once a year the astrologers of the time had a public dinner or feast, where the knaves were patronised by the company of such fools as claimed the title of Philomaths or lovers of the mathematics, by which name were still distinguished, those who encouraged the pursuit of mystical prescience, the most opposite possible to exact science.

Elias Ashmole seldom failed to attend these gatherings."

Nicholas Fiske, Gadbury's instructor, was a licentiate in physic who came of a good old family and was born at Framlingham in Suffolk. After studying medicine and becoming a licentiate, he settled down to practise at Colchester where he became acquainted with the famous Dr. Gilbert, the author of " De Magneti."

After turning his attention to astrology, he came to London in 1633, where he achieved a reputation in casting nativities. " He was a person very studious, laborious and of good apprehension and in astrology would resolve horary questions very soundly, but was ever diffident of his own abilities. He was exquisitely skilful in the art of directions upon nativities and had a good genius in performing judgment thereupon," says Lilly, "He singularly well-judged Sir Robert Holborn's nativity."

Henry Coley, who is said to have been a better mathematician than an astrologer, became the adopted son of William Lilly. He was born in Oxford in 1633 and when he came to London he lived in Baldwin's Gardens off Grays Inn Lane, from whence most of his works were published. He seems to have been chiefly engaged in writing and teaching mathematics and narrowly escaped death during the plague.

In 1669, he published his " Clavis Astrologiæ Elimata or a key to the whole art of Astrology, new filed and polished ", which attracted some attention.

He brought out an Ephemeris in 1672 and Lilly bequeathed to him on his death his own still popular almanack, which had then reached the 36th year of publication. It was continued by Coley from 1681 under the title of " Merlini Anglici Ephemeris or Astrological Judgment for the year, according to the method of Mr. Lilly." When Lilly was first taken ill at Hersham, Coley went to live with him and became his amanuensis.

A type of astrologer common in London at the time of the Restoration, was Captain Bubb who lived on Lambeth Marsh. He is described as " a proper handsome man, well-spoken but withal covetous and of no honesty," but despite the latter drawback he was regarded as an excellent and successful exponent of horary questions, especially as regards thieves and the finding of missing articles. It is said that a certain butcher who was robbed of forty pounds when going to a fair, consulted Bubb, and arranged to give him ten pounds down if he would help him to discover the thief. The astrologer instructed the butcher to take up his station at a certain lonely spot, at an exact time, and there the thief would come to him. He was then to stop him by any means, and hold him fast.

At the time appointed, the butcher duly armed with a stout cudgel, arrived at the place as arranged and awaited events. At the hour of midnight, he heard some one approaching on horseback riding at a furious speed, at full gallop.

The butcher ready prepared, stepped out when the horseman got near and knocked the rider off, then seizing his steed took them both captive to the town.

It was subsequently discovered, that the man on the horse, was the servant of Captain Bubb, and for conspiring to defraud the butcher the astrologer was indicted and sentenced to stand in the pillory.

Another of these practitioners was William Poole who must have been a versatile person, for he is described as not only being a " nibbler " at astrology but also followed the occupations of " an apparitor, a drawer of linnen handkerchiefs, a plaisterer, a bricklayer and gardener." In addition to these callings, Master Poole was also noted for his rhymes, which needless to state were hardly of a refined character.

He died at his lodging at St. Mary Overy's Southwark in 1651, and bequeathed his books to one Dr. Arder or Delahay, with this injunction : " If Dr. Arder gives my wife anything that is mine, I wish the Devil may fetch him body and soul."

Terrified at this curse, the doctor gave all the books to William Lilly, who in turn handed them over to Poole's widow.

Lilly says, that this Dr. Arder had originally been an attorney, but falling into poverty and being driven from his Derbyshire home by the Countess of Shrewsbury, he turned to astrology and medicine to make a living. " He had at one time known one Charles Sledd, a friend of Dr. Dee's, who used the crystal and had a very perfect sight."

Arder is said to have declared to Lilly, that " an angel had once offered him a lease of life for a thousand years," but why he declined the offer he does not state ; however he lived to the age of eighty.

An astrologer of a more enlightened kind was John Booker, who was born in Manchester in 1601. Early in life he is said to have made up his mind to become a student of astrology, and was continually to be found studying almanacks and any books on the subject he could find.

While still a young man he journeyed to London and became an apprentice to a haberdasher in St. Lawrence Lane. He was clever with his pen, and having attained great proficiency, he left his trade and became a writing master at Hadley in Middlesex, where he was also engaged as secretary or clerk to Sir Christopher Clethero and Sir Hugh Hammersley, two influential aldermen in the city.

He first became known owing to his prediction of a solar eclipse in 1663, which he declared would presage the death of two kings, and the demise of Gustavus, King of Sweden and the King of Bohemia which followed, was stated to be a fulfilment of his prophecy. He is said to have been eminently successful in the discovery of thefts and the resolving of "love questions."

"He was a man of great honesty," says Lilly, "Abhoring any deceit in the art he loved and studied. He had much good fortune in detecting thefts. His knowledge of astronomy was by no means limited; he understood a good deal of physick; was a great advocate of the antimonial cup; was not unskilled in chemistry though he did not practise it.

During the Long Parliament Booker published his "Bellum Hibernicale," which is described as a very sober and judicious book, and shortly before his death a short treatise on "Easter Day."

"He died," continues Lilly, "in the sweet odour of a good reputation in 1667, leaving behind him a tolerable library which was purchased by Elias Ashmole, a widow, four children and the MSS of his annual prognostications."

The antimonial cup mentioned above, was a small vessel made of that metal employed in the sixteenth and seventeenth centuries for making an emetic drink. This was prepared by filling the cup with wine, which was then allowed to stand for several days, so that the wine might dissolve a small quantity of the antimony. The contents were then swallowed to induce vomiting.

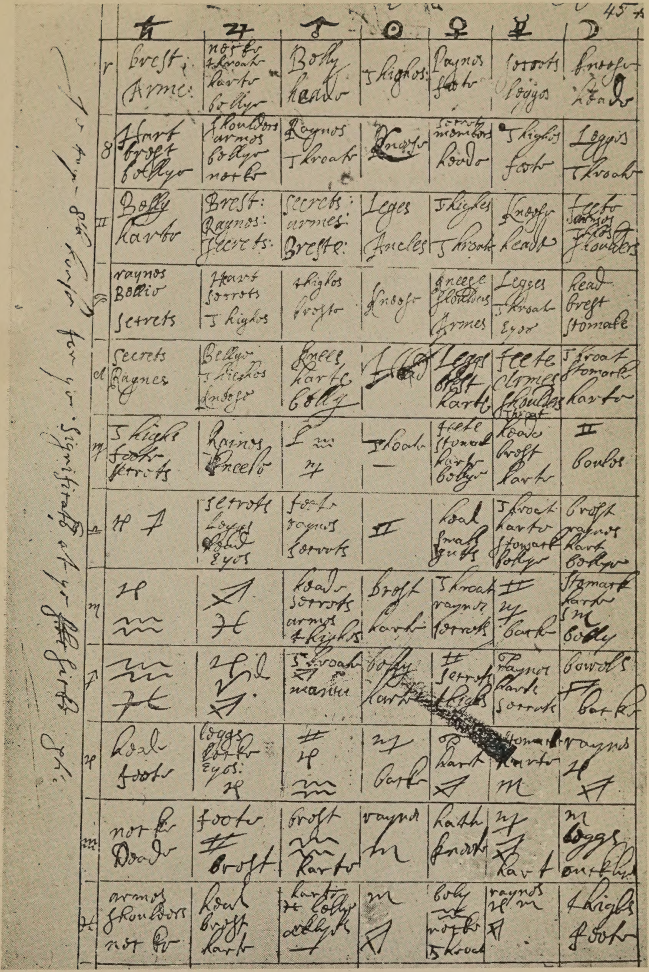
A curious character typical of his time, was Alexander Hart, whose abode was in Houndsditch. His early life had been spent in the army, but in his later years he turned to astrology for a living, which like many other practitioners he combined with medicine. He is described as a " comly old man of good aspect," which evidently inspired confidence in his patrons, for he acquired quite a reputation for answering questions especially as regards luck or fortune.

His greatest skill is said to have been shown in the advice he gave to young men about town as to the best times to play dice, " so that they might win for a certainty."

He was once consulted by a man from the country on certain questions to which he wanted answers. Hart told him it was a very difficult matter, and he would have to raise a spirit to help him in his deliberations, and it would at least cost him thirty pounds. The countryman agreed and paid him over twenty pounds on account. Appointments were made for a conference with the spirit which never materialised, and at length after many other delays, the countryman's patience became exhausted and he indicted Hart for a cheat at the Old Baily.

At the trial, some of the magistrates on the bench inquired what Hart did when he was consulted ?

" He sat like an Alderman in his gown," replied the plaintiff, " At which," states the record, " the Court fell into great laughter, most of the Court being Alder-



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	♄	♃	♂	☉	♀	☿	☽
♈	brest; Arme:	nocke throate harte bellye	Belly heade	thighes:	Raynes feete	secrets legges	knees heade
♉	Harte brest bellye	shoulders armes bellye nocke	Raynes throate	knees	secrets members heade	thighes feete	Legges throate
♊	Belly harte	Brest: Raynes: secrets:	secrets: armes: Breste:	Leges Ancles	thighes throate	knees heade	feete [illegible] thighes shoulders
♋	raynes Bellie secrets	Harte secrets thighes	thighes breste	knees	knees shoulders Armes	Legges throate eyes	head brest stomake
♌	secrets Raynes	Bellye thighes knees	knees harte belly	[illegible]	Legges brest harte	feete armes shoulders throat	throat stomacke harte
♍	thighs feete secrets	Raynes knees	♒ ♑	throate —	feete stomacke harte bellye	heade brest harte	♊ boules
♎	♓ ♐	secrets legges head eyes	feete raynes secrets	♊	head small guts	throat harte stomacke bellye	brest raynes harte bellye
♏	♓ ♒	♐ ♓	heade secrets armes thighs	brest harte	throat raynes secrets	♊ ♑ backe	stomacke harte ♏ belly
♐	♒ ♓	[illegible] ♐	throate ♐ [illegible]	belly harte	♊ secrets thighs	raynes harte secrets	bowels ♐ backe
♑	heade feete	legges harte eyes: ♓	♊ ♓ ♒	♑ backe	[illegible] harte ♐	stomacke harte ♏	raynes ♓ ♐
♒	necke heade	feete ♊ brest	brest ♒ harte	raynes ♏	[illegible]	♑ ♐ harte	♏ legges [illegible]
♓	armes shoulders necke	head brest harte	harte ♓ belly [illegible]	♏ ♐	belly ♒ necke throate	raynes ♓ ♏ ♐	thighs feete

Ye 4th - 8th house for ye significators of ye ~~[illegible]~~ birth &c.

LEAF FROM AN ASTROLOGER'S NOTE-BOOK WITH A TABLE OF THE ZODIACAL SIGNS AND THE PARTS OF THE HUMAN BODY THEY GOVERN

From a manuscript of the XVII Century

men. He would have been sent to the pillory but was bailed out and fled to Holland."

These men who were little better than knaves and charlatans were keen observers of current events and the signs of the times.

In the British Museum, there is still preserved a curious note book which was kept by one Francis Bernard in 1683, in which he has entered over three hundred events which took place in the city of London. He records, in particular, many fires and alludes to the Great Fire as follows:

Sept. 2, 1666. Fire in Pudding Lane, Thames Street.
The greatest fire of any age,
again on Jan. 25, 1671. King's Play house burned.

On Jan. 4. 1697. Whitehall almost all burned. Began about 3 h. p.m.

Elias Ashmole kept a daily record of his observations on the weather in a book still extant, when at his house in South Lambeth from 1677 to 1685.

CHAPTER XXII

ASTROLOGY IN THE TIME OF QUEEN ANNE

BY the early part of the eighteenth century, the practice of astrology had almost entirely passed into the hands of the charlatans and quack-doctors, who found the casting of horoscopes and foretelling the future a lucrative addition to their business.

In London, in the time of Queen Anne, quacks of every description abounded and flourished, and astrology fell to the level of a vulgar superstition as the growth of experimental investigation in the natural sciences began to banish belief in its traditions.

A type of the better-known exponents of the art was John Partridge, who was a warm admirer of William Lilly. About 1660 he became apprenticed to a shoemaker in Covent Garden, and while engaged in cobbling, delighted to pore over all the astrological books he could obtain.

Inspired by Lilly's success, when his popularity was on the wane in 1680, he gave up shoe-making and started his career as an astrologer by bringing out an almanac, called "Merlinus Liberatus" which had a large sale.

About 1689, he increased his capital by marrying a wealthy widow, and continued the publication of his prophetical almanacks, which not only brought him notoriety but also a considerable income.

Swift, under the pseudonym of Isaac Bickerstaff, amused the town by publishing a pamphlet, in which he made a mock prediction of the death of Partridge. This was followed by an announcement of the demise of the astrologer.

Swift's well-known Elegy on the death of Mr. Partridge was then published as a broadside which ran as follows :

"Here, five feet deep lies on his back
A cobler, star-monger and quack ;
Who to the stars in pure goodwill,
Does to his best look upward still.
Weep all you customers that use
His pills, his almanacks or shoes,
Step to his grave but once a week,
This earth which bears his body's print,
You'll find has so much virtue in't
That I durst pawn my ears, t'will tell,
What e'er concerns you full as well,
In Physick, stolen goods or Love,
As he himself could, when above."

Other wits of the time, including Steele and Congreve, carried on the joke much to the discomfiture of Partridge, who had a difficulty in convincing the public that he was still alive.

Swift's Elegy called forth the following lines :

"Strange an Astrologer should Die
Without one wonder in the Sky.
Not one of all his Crony Stars
To pay their duty at his Hearse."

"Some Wits have wondered what Analogy
There is 'twixt Cobling and Astrology,
How Partridge made his Opticks rise,
From a shoe-sole to reach the skies."

Partridge actually died at Mortlake on March 29th 1715.

After William Lilly retired to Hersham, his house in Blackfriars was occupied by William Saffold, a notorious quack-doctor, and on his death it was taken by John Case, another quack, who called himself a Christian Astrologer. He took over the apparatus of both of his predecessors, and is said to have been especially proud of the darkened room and the collection of mysterious apparatus, that had been used by Lilly to impress those who sought his aid to see visions of their departed friends and to question the oracle as to the future.

He announced that:

"At the Golden Ball and Lillies Head
John Case yet lives, though Saffold's dead."

Case who was born at Lyme Regis about 1660, came to London to seek his fortune when he was fifteen years of age.

He took lodgings in Lambeth and gave himself up to study, being particularly attracted by books on medicine and astrology. Here he became acquainted with John Partridge who at that time was publishing his prophetical almanacks, and fired with an ambition for literature, he wrote his first book called "The wards of the Key to Helmont proved unfit for the Lock, or the Principles of Mr. William Bacon examined and refuted," to which Partridge contributed a commendatory preface.

This was followed by three other works, the last being entitled "Celestial Observations," but finding literature not so remunerative as physic and astrology, he decided to devote himself to the latter arts.

He soon gained notoriety by issuing bills, in one of which he states:

"Case, he can do what may be done, by
Either Physick or true Astrology."

"He offers the 'Poor, Sick, Sore and Lame advice for nothing and doth also, with great certainty and privacy, resolve all manner of Lawful questions according to the Rules of Christian Astrology, and more than fifteen years experience'."

Pope introduced Case as the doctor in the "Phrenzy," and it is to him to whom Addison alludes in the following mock advertisement he inserted in the "Tatler."

"Whereas an ignorant upstart in Astrology has publicly endeavoured to persuade the world that he is the late John Partridge who died 28th March 1708. These are to certify all whom it may concern, that the true John Partridge was not only dead at that time but continues so to this present day.

"Beware of counterfeits, for such are abroad."

In the last bill issued by Case addressed to "You noble and ignoble" he states:

> "You may be foretold anything that may happen in your Elementary Adversity, the end thereof.
>
> "Young men may foresee their fortunes and pretty maids their husbands as in a Glass, by this Noble, yea, Heavenly Art of Astrology.
>
> "This is my last time of publishing bills, therefore be still mindful of the
>
> House and Place wherever may be, J. Case."

Another astrologer of a similar type was Professor Woodward who lived at the "Sign of the Globe over against the Cheshire Cheese," in Arundel Street, off the Strand.

He expressed himself ready to answer such questions as: "What part of the world, city or country is best to live in?

Life whether long or short, happy or unhappy?

Servants or Lodgers, if trustworthy or not?

If good to hire or buy the house, ship, or land desired?

Money owing, if recoverable? Law suits, who shall overcome? What manner of person one shall marry? If attain the office or place of preferment?"

These and many other important questions Woodward was ready to answer any inquirer on payment of his fee.

A follower of the "Famous Mr. Lilly and a practitioner of Astrology" was Mr. Baynham, who was to be found at the "Blew Ball" in St. Andrew's Street. He claimed remarkable powers and declared he was "able to tell the Christian name and trade of any lover or friend as well as their own." To the ladies he was ready to tell them, "How many husbands they shall have, or to the married, whether man or wife shall die first. He also calculateth nativities by the time of birth and in physick, by an Astrological Rule, resolving whether the disease will end in Life or Death."

The astrologers were often consulted as to the best means of finding lost valuables, and their aid was also sought in discovering thieves and stolen goods.

The information given to one inquirer by an astrologer, and his directions for finding the thief, is thus recorded.

"Go a quarter of a mile from your own dwelling and then turn easterly and walk forward till you come to the sign of a large four-footed beast, and search within three or four doors of that sign and you will go near to take him, if you go soon enough, or hear of him, who is of a middle stature and in poor habit.

If the inquirer is unsuccessful in the quest, "he is to go home satisfied, for they shall certainly find the missing spoons in three or four days' time, hid in a private hole, in such a part of the kitchen, or he'll make the Devil to do with those that have them, and force them to bring in open shame and disgrace at dinner time, and lay them down upon the table in the sight of the whole family."

A further light is thrown on the methods of the astrologers of the time, by the bill of one practitioner who thus warns his patrons against cheats in the profession.

" Too many have been deceived and cheated of their money by applying themselves to ignorant professors of Art of which there are several sorts, viz. there are a sort of women and some men that pretend to fore-tell things by silly fancies, or new Inventions made into books under the names 'Shepherd's Calender,' 'The Dutch Fortune Book,' 'The Wheel of Pythagoras,' which are all of no more worth or operation than Toys for children.

" A pretended Astrologer hath got considerable summs of money from many ignorant, silly creatures, by promising to do such strange things for them as raise the wind, at other times he must raise a Spirit (out upon him for shame) and to others he'll say, that he hath rare secrets which he calls Pentacles and Sigils, but I am sure they will do nothing else but draw money out of people's pockets.

" When this bill comes to the hands of those persons who have been so cheated of their money, if they please come to me, I will (without any reward to myself) set them in a way to get all their money again, without the trouble or charges of commencing a Suit of Law for it. Those that shall profess to conjure for you or to shew to you the Face of the Quesited in a Glass, or to work by charms or Inchantments, are neither Conjurers nor Astrologers—BUT MEER CHEATS.

" Believe in God, his Works do not deride,
And let the lights of Heaven be thy Guide ;
The Planets ever were, and will be still
God's Candles for the Wise to search his Will."

"Are you any ways afflicted? Come and learn the best way to be comforted. Are you poor? Come and learn how to get riches. But if you will not believe the Operations and Effects of God's Handy-Work, sit still at home, and slug on, and receive not the Benefit of his offers."

A Gentlewoman who practised astrology and who lived next door to the Castle Tavern without Cripplegate, declared, that she was always ready to answer the following important questions to those who sought her aid.

The inquirer shall learn: "Whether Life may be long or short, happy or unhappy. If a person absent or missing, be dead or alive. Whether one shall be rich or poor, and if rich, when and by what means to attain it.

"She will tell you concerning Husbands, Wives, Children, Ships at Sea, or other things if true or false.

"If a person is with child, she will tell you if it is male or female. What kind of person you shall marry and whether the sweetheart's position be great or small." These and many other questions this female professor of the Art was ready to answer.

Another Astrologer who hailed from Hanging-Sword-Court in Fleet Street, who also practised physic, issued his invitation to customers in rhyme.

"Would you your minds free from each labouring doubt,
The future state of your Disease find out?
The WHEN AND HOW of things to come explore,
Shall you grow rich (or God forbid) be Poor?

Are you fallen sick or grievous pains endure ?
He'll tell the Best and Speediest way to cure.
If good to marry, if the charming Soul
That wounds your Heart, will ever make it whole ;
Ask but the Doctor, you shall truly know
What in each thing the ruling Stars will do."

"Those that can procure the time of their birth are desired to bring it with them, because some questions are best answered and some diseases best discover'd by the Party's nativity."

One more practitioner, who calls himself "A Remarkable Person" may be mentioned, as he claimed to be able to work marvels. He was to be found at the "Golden Ball" in Gulstone Square and informs the public, that he has obtained the "Art of Presaging or Fore-telling all remarkable things that ever shall happen to men or women in the whole course of their lives, to the great Admiration of all that ever come to him, and this by a method never yet practised in England."

Many other amusing bills of this kind are extant and serve to show the types of men who practised astrology in London in the time of Queen Anne and who were to be found in many of the lanes and alleys of the City in the eighteenth century.*

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* See "Quacks of Old London," by C. J. S. Thompson. (Brentano)

CHAPTER XXIII

A FAMOUS ASTROLOGER OF THE GEORGIAN ERA

ONE of the most noteworthy astrologers of the late eighteenth century was Ebenezer Sibly, the son of a mechanic who is believed to have been born in Bristol in the latter part of the eighteenth century.

With the intention of following medicine as a career, he came to London to study surgery, and afterwards in 1792, graduated as a doctor of medicine at King's College, Aberdeen.

He settled for a time at Ipswich, but fascinated by the study of astrology he returned to London, where his brother Manoah, who was a well-known Swedenborgian preacher, had a place of worship where he officiated in Friars Street, Ludgate Hill in 1790.

Ebenezer called himself an " Astro-philosopher " and wrote several books on astrology, the chief of which was entitled: "A New and Complete Illustration of the Celestial Science of Astrology," first published in 1787.

A second edition in two volumes was published in 1817, the preface of which he indites from " 1 Upper Titchfield Street, Cavendish Square."

In this work, he sets out his reasons for his belief in astrological doctrines and declares, that " astrology in the Heavens does really exist, as it was ordained by God from the beginning of the world."

He argues that, some men are born lucky and others contraiwise, according to the planets position at the time of their birth. " By time and chance also," he states: " Nature performs all her great and secret operations. The Egyptians, finding the efficacy of this art everywhere, joined physic to prognostic astrology, and hence it is apparent, that if they had thought futurities could not be removed or diverted, they would never have prescribed certain remedies and preservatives.

" They therefore sought out a method at once advantageous and profitable, that by astrology the quality of the subjacent temperaments, and the accidents which come to pass by the influence of the heavenly bodies, might be discovered and known but by the medical art. To distinguish the sympathies and antipathies of each, and to understand the natural cure of present disease and the true mode of preservation from future ills.

" Without this species of astronomical knowledge, the medical art is found in many cases to fail."

Sibly has nothing new to say on the subject of astrology or its doctrines, but recapitulates the powers of the Zodiacal signs and the planets, in the same terms as did his predecessors centuries before his time.

" The doctrine of nativities," he observes, " is the very essence of astrology, and the principal criterion by which mankind will judge of the utility and reasonableness of the science."

He states his belief, that a certain secret power is diffused through all things that are near the earth, according to the nature and properties of the firmament, and the power and influence of luminaries and other celestial bodies.

Thus the Sun, being the superior luminary and the fountain of life, governs all things that bear relation to the earth, not only by varying the seasons and bringing to perfection the seeds and the fruitfulness of plants, the flowing of water, and the mutation of bodies.

" The Moon also being nearest to the earth, distils down an amazing influence, by which things, animate and inanimate are affected and changed. Rivers are augmented and diminished according to her light, the tides vary, plants and animals, in whole or part, increase or decrease with her.

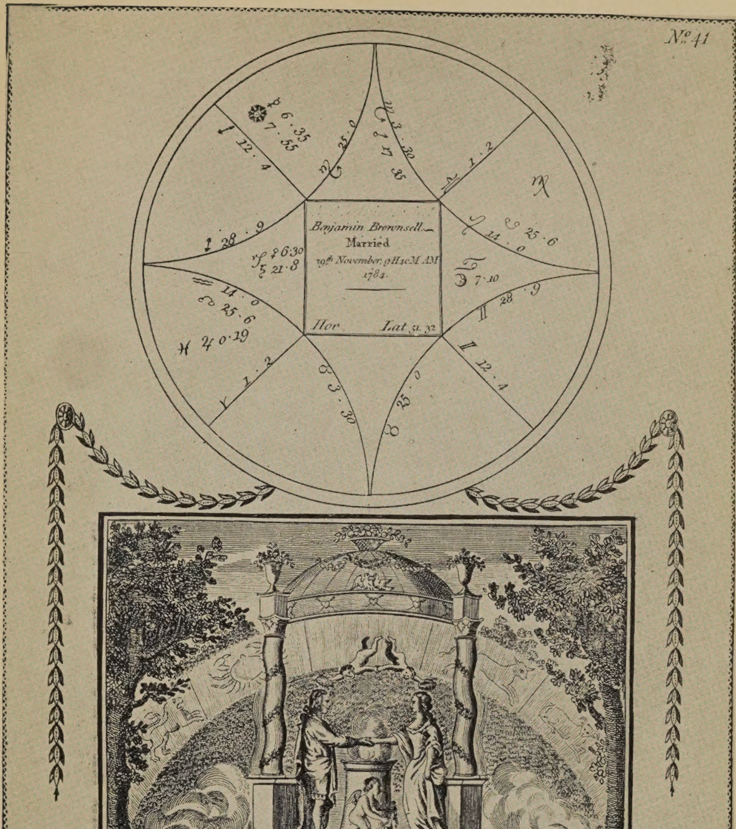
" In the same manner the stars, fixed and erratic, as they keep on their uniform course, cause many appearances around us, for they produce cold and heat, wind and rain, and their mutual configurations as their influences co-operate with or oppose one another, produce variations accordingly."

Sibly in his book makes an interesting allusion to the ill-fated poet Thomas Chatterton, whose nativity he claims to have cast and therein prognosticated his fatal end.

He states, that in his horoscope he found, that "Saturn configured with Venus in that particular part of the heavens, and under such noxious irradiations has been found to occasion death by poison. " I have many reasons to believe, that his knowledge of the uranical part of astronomy had enabled him to fore-see by his own geniture, the evils he had to combat, and the fatal termination of a life which his own folly had rendered insupportable."

Chatterton's knowledge of astronomy and the interest he took in the science, is indicated in the following poem which he wrote in Bristol.

"The Sun revolving on his axis turns,
And with creature fire intensely burns;
Impell'd by forcive air, our earth supreme
Rolls with the planets round the solar gleam;
First Mercury completes his transit year,
Glowing refulgent with reflected glare;
Bright Venus occupies a wider way,
The early harbinger of night and day;
More distant still our globe terraqueous turns
Nor chills intense, nor fiercely heated burns;
Around her rolls the lunar orb of light,
Trailing her silver glories through the night.
On the earth's orbit see the various signs,
Mark where the Sun, our year completing shines.
First the bright Ram his languid ray improves;
Next glaring wat'ry through the Bull he moves;
The am'rous Twins admit his genial ray;
Now burning through the Crab he takes his way;
The Lion flaming, bears the solar power;
The Virgin faints beneath the sultry shower.
Now the just Balance weighs his equal force,
The slimy serpent swelters in his course;
The sable Archer clouds his languid face;


No. 41
Benjamin Brownsell
Married
19th November, 9H 40M AM
1784.
Hor
Lat 51. 32
Sibly Del
Marriage is Honorable in all. Hebrews. Chap 13th Verse 4th
Amer Sculp

A MARRIAGE HOROSCOPE

From Sibly's "Celestial Science of Astrology"

Facing page 256

The Goat with tempest, urges on his race ;
Now in the Water his faint beams appear,
And the cold Fishes end the circling year.

Beyond our globe the sanguine Mars displays
A strong reflection of primeval rays ;
Next belted Jupiter far distant gleams,
Scarcely enlighten'd with the solar beams ;
With four unfixed receptacles of light,
He tours majestic through the spacious height.
But farther yet the tardy Saturn lags,
And five attendant luminaries drags ;
Investing with a double ring his pace,
He circles through immensity of space,
These are thy wond'rous works,
First Source of Good !
Now more admir'd in being understood."

Bristol. Dec. 23.

Sibly published a curious little astrologer's note book, engraved from plates throughout, with blank spaces for recording the position of the various planets, to prove the complexion or temperament of a 'native,' and diagrams ready for casting horoscopes.

He was a firm believer in the value of astrology in nuptual matters, and gives an account of an amusing case on which he was consulted.

One day a young lady sought his advice as to the advisability of her marriage with a rich old gentleman. She admitted she had no great regard for him but he had sought her hand.

Sibly undertook to consult the planets on her behalf and thus gives the result of his observations.

"The planet, lord of the ascendant, Saturn," he says: "Aptly described the person of the bridegroom, viz., tall, lean, with long visage, dark hair, and peevish disposition. His imbecility was correctly denoted.

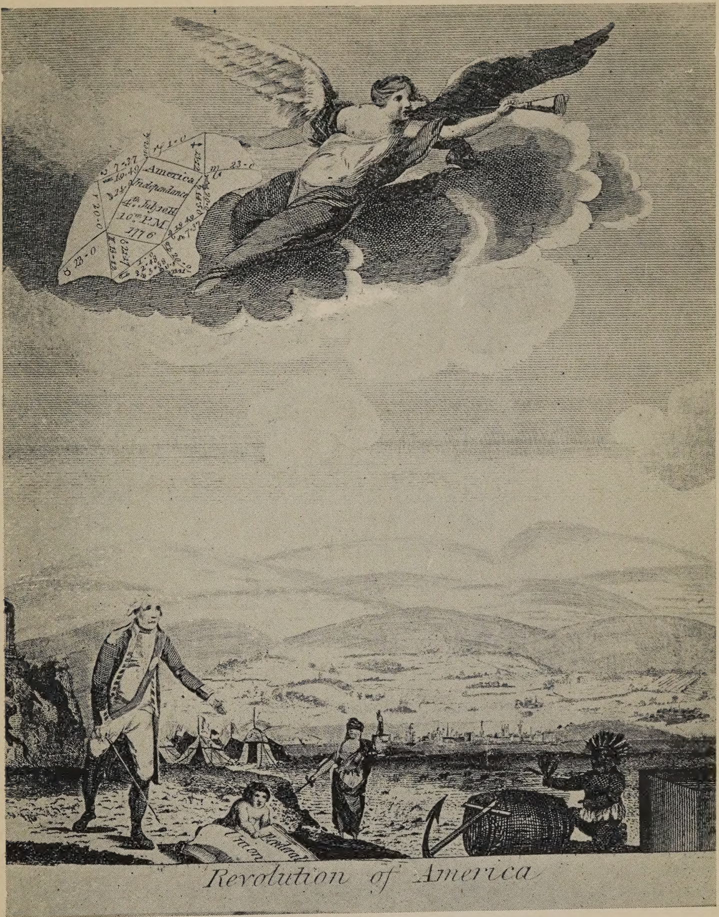
"The Moon in Cancer in the seventh house, represents the bride and describes her of middle stature, round, full face, brown hair and well-proportioned. Of strong passions and spirit, fiery and impatient, though good natured and courteous."

Judging from his observations he concluded that the hands of the would-be bride and bridegroom might be joined, but not their hearts.

Although he informed the lady, that it was plainly demonstrated that they would soon separate, and gave his opinion very freely, Cupid was not to be baulked and the marriage took place.

"The facts," says Sibly, "quickly followed my prediction. The newly-married pair were put to bed. The bride rose with the sun, having been refused that participation of fortune her friends blazoned out, and immediately deserted her husband who never took pains to retrieve her."

Sibly claimed to have predicted the American war of Independence, and in a symbolic picture illustrating his "Celestial Science of Astrology," represents the position of the planets on a scroll presented by a figure depicting Fame, from which he drew the conclusion, that "America in time should have an extensive and rising commerce, an advantageous and universal traffic


America
Independance
4th July 10H
10m P.M.
1776
Revolution of America

HOROSCOPE AND SYMBOLIC REPRESENTATION OF THE INDEPENDENCE OF AMERICA

From Sibly's "Celestial Science of Astrology" 1776

Facing page 258

to every quarter of the globe and great prosperity among its people."

He shows in the horoscope, the figure of the Sun's ingress into the tropical sign of Cancer, which took place nearly fourteen days before the Americans declared their independence.

He further observes, that "Mars, who is the significator of Great Britain is disposed of by Mercury, the significator of the French King. From these remarkable positions and effects we may fairly conclude, that the Americans had not only the French natives to assist them, but also had many strong and powerful friends in Great Britain who would support their cause."

Sibly concludes his work by stating, that in the action of the stars upon man it leaves the will and soul totally unconstrained, whilst the body only is influenced which allures and attracts the will. The doctrines of astrology go no farther than to define and explain them through all the tracks of occult speculation and science.

CHAPTER XXIV

ASTROLOGICAL ALMANACKS—EPHEMERIDES

EPHEMERIDES, or almanacks as they were afterwards called, were very necessary to the astrologer, for their tables showed him the predicted positions of the heavenly bodies for every day during a given period, from which he was able to make his calculation for casting a horoscope.

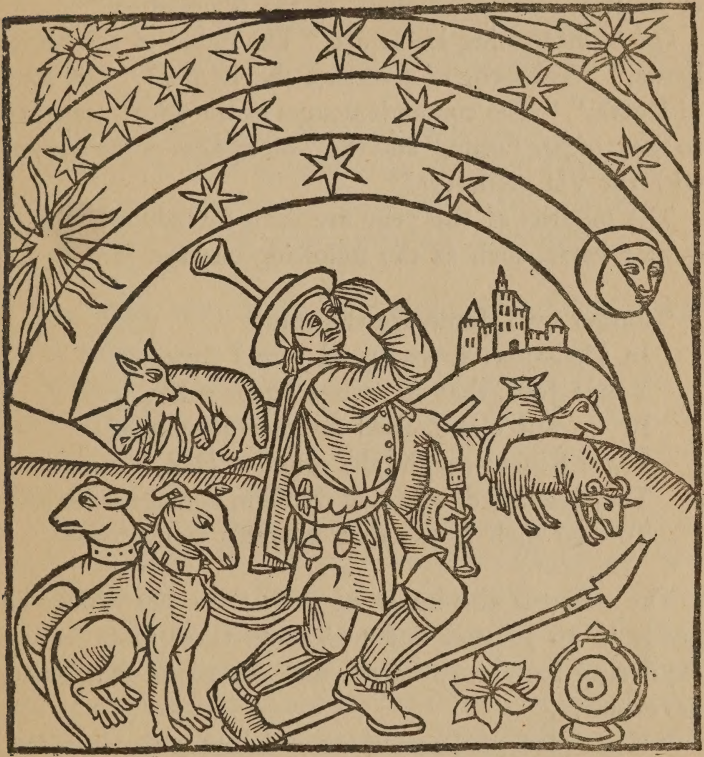
They date back to an early period and were employed by the Roman astrologers. From about the thirteenth century, they were written on vellum, but after the era of printing, towards the close of the fifteenth century, they began to be issued in increasing numbers and developed into the almanacks or calendars, which later became very popular on account of the astrological predictions which many of them contained.

One of the earliest and probably the best known, was the "Shepheard's Kalendar," which was first printed in French in 1493, and translated into English and printed by Richard Pynson in 1506.

This work, which is illustrated by several curious woodcuts, is now very rare and of the edition published in 1506, only three copies are known.

It is a strange mixture of astrology and religion, and begins with a Prologue, in which it is told "how every man may lyve."

The first part commences: "Here begynneth the Maister Shepeherde" and indicates the most favourable times of the year for agriculture. The "Seconde part



THE SHEPHERDE AND THE STARS
From a woodcut illustrating "The Shepherde's Kalender"
1506

deals with the tre of vices and the paynes of hell. The first branche of pryde, envy, wrathe, slewth, covetyse, glotony and lechery. The branches of the seven dedely synnes. The Crede in Englysshe. Of the XII artycles of Faithe. The Astronomy of the Shepherdes."

Other interesting items are "The balad of the Shepherde," "The Song of a woman shepherde," "The song of Death," "The comandementys of the devyll contrary to them of our Lorde," and the "Monynges of the hevyns with the VII planettys."

The months of the year are each introduced with a quaint verse, such as the following one for January.

"Called am I Januyare the colde
In Christmas season good fyre I love.
Yonge Jesu, that sometime Judas solde,
In me was circumcised for man's behove.
Three Kinges sought the sonne of God above;
They kneeled downe, and dyd him homage wuth love
To God their Lorde that is man's own brother."

The reader is also informed: "Of the synes whiche be goode to go Journes and whiche to travayle in for an evyll may happen to harme and the goode mae gothe never amys."

"What planette Rayneth every houre in the daye and nyght and whiche planette is goode and whiche is bad. The properties of planettes. The foure coplexyos. A figure showong how shepardys knowes of the nyght in the feldes in all tyme. What houre it is before mydnyght or after. The Monthes and seasons.

"Also a lytell treatyse for to knowe what planette the chylde is borne under."

The book concludes with the following verse:

"Thus endeth here the Shepardys Kalender.
Drawn into Englyshe to Goddys reverence
And for profyte and pleasurs and male clarkes to
chere.
Playnly shewed to theyr intellygens.
Our parte is done, now reder do your dylygens
And remember that Pynson saythe to you this
He that levyth well, maye not dye amys."

The Shepherd's Kalendar continued to be published until 1631.

Some of the sixteenth century almanacks had extraordinary titles, which though complicated were certainly comprehensive, as instanced in one published in 1550 by Anthony Askham. It is called:

"A Prognossicacion and an Almanack fastened together declaring the Dispocission of the People and also of the Wether, with certain Electyons and Tymes chosen both for Phisike and Surgerye, and for the husbandman. And also for Hawkekyng, Huntyng, Fishyng and Foulynge, according to the Science of Astronomy, made for the Yeare of our Lord God, M.D.L. Calculed for the Merydyan of Yorke."

Another published twelve years later is entitled:

"A Prognosticacion for the yere since the birthe of our Lorde Jesus Christ, 1562, whiche is the yere from the beginnyng of the worlde 5524, wherein is declared the disposicion of the whole yere, as touchyng the weather, victuals, diseases, etc.

Practised in Salisburie in Newe Strete by
Maister Jhon Securis, professour of Physicke, 1562.
Imprinted at London by John Waley."

It begins with a declaration of the Almanack for the year, which is followed by a "table of the Zodiacke and the twelve sygnys and their names."

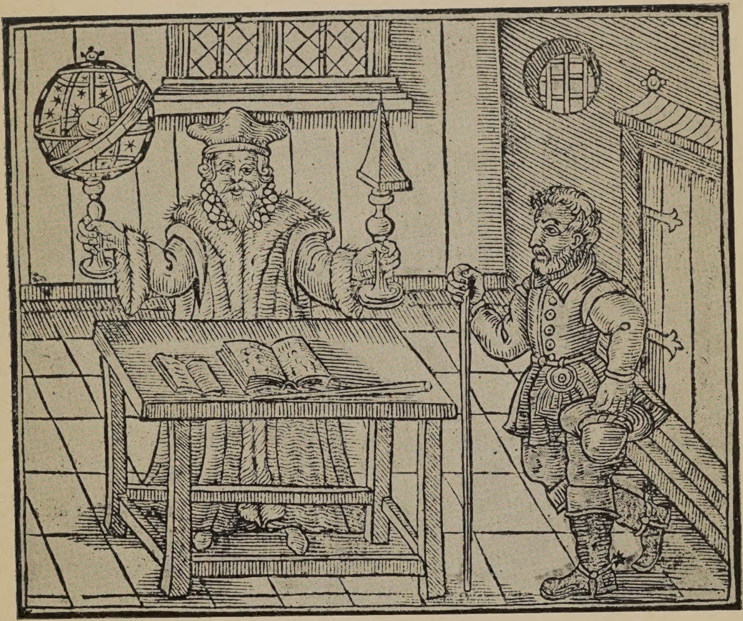
There is also a figure of the anatomy of man and how every part is ruled. Rules for election concerning the signs. "When it is goode to set, sowe or plante, goode to stop fluxes, goode to enter into a bathe, goode to hunt, goode to fish, goode to buy oxen, the best tyme to bie anything goode or cheape and the best tyme to take a journey."

Next come "Rules for letting blood and ministering purgations," a list of medicines, which is followed by the Calendar in which suitable days are duly marked and the ruling sign and planet.

It concludes with prognostications of the weather for the year and of diseases likely to be prevalent. Forecasts of Peace or War, the "plentie and scarcitie of vitualles in the yeare" and the most unfortunate days to take ill.

It is not to be wondered, that almanacks containing such diverse and useful information should have had a large sale and that their contents were carefully pondered.

In the seventeenth century, almanacks and calendars, mainly produced by astrologers, multiplied. One of them is called: "The New Bloody Almanack for 1641,



AN ASTROLOGER

From a woodcut illustrating " Astrologaster." John Melton, 1620

with some observations from that admired Astrologer of our daye Mr. John Booker."

The frontispiece consists of a lurid symbolical picture described as "A Cold winter, Townes fired, Feavers plenty, A glorious State." The predictions that follow are said to have been made by John Walgrave in 1508. Then comes "Mr. John Booker's emphatical observations of the present year 1644," which mainly consist of forecasts concerning the weather, "the opening of the gates of heaven, cold rains, sleete, or snow and hale and a troubled unwholesome aire." He declares that "When the newe Moone is in the 7th house of Venus it is very unfortunate and signifyith the death of women and of four-footed beasts."

John Gadbury got into trouble with the authorities for the political references in his almanacks, as their large circulation, at a time when newspapers were few and limited, offered opportunities for spreading such propaganda.

Henry III of France issued a decree, that forbade all prophecies concerning individuals or the Government, and James I, with the same object, ordained that the Company of Stationers and the Universities of Oxford and Cambridge only, should publish these works, but they got over this mandate by allowing others to sell them.

The popularity of these almanacks is evidenced by the large number published in the seventeenth century.

Besides Lilly's "Prophetical Merlin" there were "The newe Almanack" by George Wharton, Astrologer, in

1666; "Angelus Britannicus" by John Tanner; "Ephemeride" by Thomas Nunnes; "Astrological Judgments" by William Andrews; "Diary Astrological" by John Gadbury; "Ephemeris" by John Swan; "Apollo Anglicanus" by Richard Saunders; Dove's, Vincent's, and Wing's Prophetical Almanacks and many others.

One of the most amusing and popular publications of the kind was entitled "Poor Robin. An Almanack after a New Fashion, wherein the Reader may see (if he be not blinde) many remarkable things worthy of observation, written by Poor Robin. Knight of the Burnt Island, a well wisher to Mathematics. London 1664."

"Calculated for the Meridian of Saffron Walden where the Pole is elevated fifty-two degrees and six minutes above the Horizon."

"Poor Robin" was an inveterate rhymster with an undoubted sense of humour, and extracted a good deal of fun out of the foibles of his time.

He thus begins:

"Wherefor this Table serves, wouldst have me tell?
Reader, truth is, I know not very well
Myself; only sometimes such pretty knacks
I have observed in other Almanacks."

His prognostications include the following:

"If Mars and Venus happen to be in conjunction this year, you may chance to hear of some wenches being gotten with child about the season of the year icleaped Haytime."

He introduces each of the various terms with an appropriate verse. Thus for Hilary he writes:

"Annoint thy Lawyer, grease him in the fist,
And he will plead for thee even what thou list,
He'll make thy cause strong though the same were weak,
But if thy purse be dumb, his tongue can't speak."

In the "Loyal Chronology" and the "Fanatic's Chronology" various historical events are recorded as follows:—

"Since Rebel Tyler was by Walworth slain
Since Crook-backed Richard did in England reign
Since Bonner fryed men in fire like Bacon
Since Guido Faux was with his lanthorn taken."

The months also are introduced with appropriate verse and for May he writes:

"Now the gallants and ladies for pleasure resort
To Spring-garden, Hide Park and to Totnam Court
Where those who will then please for to walk abroad
May see Fashions and Complements there A-la-mode."

For June:

"Now mid-summer Moon approaches which will cause strange whimsies, gim-cracks, tricks and devises in the nodles of many people."

For July:

"If we should have much snow this month it would be a great hindrance to haymaking."

For October :

"October, October should we not name thee
For my Lord Mayor's Show, the people would blame me
Or should we Crispin forget, the shoemakers would swear
We had left out the choisest saint in the Year."

The following is 'Poor Robin's' quaint advice on marriage :

"For young men 'tis too soon to marry,
Old men without wives, well may tarry
For rich men 'tis best living free
To poor men they small comfort be."

Then comes certain "infallible rules to know what weather it will be," such as :

"Signs of Cold weather. When Ladies ride abroad with waxed boots and men thresh with their cloaks on."

Signs of Wind :

"When the pot boyles before it comes to the fire and women fall a scolding as soon as they are up."

Signs of Rain :

"When women are so teachy their husbands know not how to speak to them and maids refuse to let men kiss them."

One of the weather forecasts was apparently kept set up in type, as it appears in every edition for years. "It is predicted that there will be much frost and cold weather in Greenland in January, and in February we may expect some showers of rain, this month or the next, or the next after that or else we shall have a very dry spring."

The Almanack concludes with a mock quack-doctor's advertisement with testimonials, of which the following is an example:

"He cured Sir Harry Vane, who had a windmill on his head which sometimes ground for the Protector, sometimes for Lambert, sometimes for the Army and sometimes for the Rump."

The following old rhyme which includes the names of the signs of the Zodiac is to be found in many of the old almanacks:

"The Ram, the Bull, the Heavenly Twins,
The Crab and next the Lion shines
The Virgin and the Scales,
The Scorpion, Archer, then She-goat,
The man that holds the Watering Pot,
The Fish with glittering tails."

CHAPTER XXV

ASTROLOGY IN THE NINETEENTH CENTURY

JUDGING from the works of those who professed to practise astrology in the nineteenth century, they chiefly adhered to the methods employed by their ancient predecessors.

Unlike the astrologers of old, however, they seem to have preferred to hide their identity under fictitious names.

They based their prognostications largely on the nature and influence of the planets and stars and their positions in the signs of the Zodiac. Thus one writing in 1861 states : " A man born with the sun rising in the middle of Aries, is ever very different in bodily form and in mental character, from a man born with the sun rising in the middle of Virgo."

For forecasting great events and changes of the world such as wars and revolutions, the following methods are recommended.

First, by casting figures of the heavens for the moment of the sun's entry into the cardinal signs, viz. Aries, Cancer, Libra and Capricorn.

Second. By casting figures of the heavens for eclipses of the sun and moon.

Third. By marking the transits of the superior planets, viz. Mars, Jupiter, Saturn, Uranus and Neptune, through the signs of the Zodiac.

Fourth. By watching the progress of certain eminent fixed stars through the signs of the Zodiac.

The later astrologers were not disconcerted by the discovery of two new planets which were unknown to their predecessors, viz. Uranus which was discovered by the elder Herschel in 1781, and Neptune by Adams in 1843. They soon endowed them with what they considered suitable powers and properties and gave them a place in the astrological firmament. Uranus was deemed to govern " Strange, sudden and extraordinary events," while Neptune was regarded as the " significator of great crises."

The later figure of the heavens is usually drawn in the form of a circle which is divided into twelve mansions or houses. It has two hemispheres, the upper diurnal and the lower nocturnal, also two other grand divisions effected by the line drawn from the upper meridian (when the sun is at noon) to the lower (when the sun is at midnight). These four divisions are the east, south, west and north angles respectively. The inner circle represents the earth and the outer one the heavens. The double line drawn from east to west is the horizon line, the line from south and west is drawn from the upper to the lower meridian.

Each quadrant is sub-divided into three equal parts. The ascendant is the first house and the other houses are numbered in rotation. The sun in his daily courses passes through the 12th, 11th, 10th, 9th, 8th and 7th houses and in his nightly courses through the 6th, 5th, 4th, 3rd, 2nd and 1st houses. The 1st, 4th, 7th and 10th houses are the angles and a planet located in any one of them at a solar ingress, an eclipse, a great conjunction or a birth, is considered very powerful.

The ascendant relates to public health, the condition of the people, the 10th house to the monarch or government, the 7th house to war and public enemies of the government in power.

The general character of the influences ascribed to the planets according to Pearce are:

Jupiter: peace, prosperity, reform, justice, honour and health, etc.

Venus: mirth, love, feasting, pleasure, etc.

Mars: herald of war, commotion, bloodshed, etc.

Saturn: significator of woe, misery and sickness.

Mercury: ruler of science, literature, art, etc.

Uranus: strange sudden and extraordinary events.

Neptune: significator of great crises.

Sun: significator of Emperors, kings and Princes and all in power.

Moon: significator of the common people.

The relationship of the several signs of the Zodiac with the chief countries and cities of the world, in the later astrology, varies but little from the list used in the early centuries so need not be recapitulated.

It is stated by the later astrologers, that the planetary positions at the moment of a great eclipse, are the most important indices of future events in the countries where they are visible, and the following events are cited in support of this contention.

"The battle of Isandhlwana in the Boer War was fought during an annual eclipse of the sun.

"It was during a partial eclipse of the moon at Washington, on April 10th 1865, that General Lee surrendered to General Grant with the army of Virginia, which ended the Civil War in America.

"The Tay Bridge disaster occurred on the evening of December 28th 1897, during a partial eclipse of the moon, and three days after a total eclipse of the moon on July 12th 1870, the Emperor Napoleon III declared war on Prussia."

With regard to judgment of the mind and disposition of the individual, modern astrologers believe that Mercury has chief dominion over the mental faculties, while the sentient and the passions are governed by the Moon and the ascendant.

Some give rules for describing from positions of the planets and stars at the hour of birth, both the personal appearance and disposition of the native, but with respect to the former, one astrologer admits they do not succeed so well as in the latter.

The physical influences attributed to the planets are stated to be as follows :

Saturn : causes a sallow complexion, black hair and broad chest.

Jupiter : fair or clear complexion, large eyes and dignified stature.

Mars : fair ruddiness, healthy constitution, blue or grey eyes and sturdy figure.

Venus : similar to Jupiter but becoming more graceful, especially in women.

Mercury: yellowish complexion, small eyes, and moderate growth of hair.

Sun and Moon: the former adds nobleness to the figure and increases health while the latter gives better proportions and delicacy of figure.

With regard to the fore-casting of destiny, most of the astrologers admit, that the influence of the stars is to incline and not compel, and that man is free to choose his path through life but can not control his destiny.

They contend, that astrology claims to show those who are born fortunate and those otherwise. The significations of a fortunate and successful career are: 1. Sun and Moon in mutual benefic aspect (the sextile or trine) one of them being in the meridian. 2. Sun or Moon applying to the conjunction, sextile or trine aspect, with Jupiter, one of them being angularly posited. 3. The Sun attended by one fortune and the Moon by the other, one or both of the luminaries being in an angle. 4. The Moon applying to the conjunction with Jupiter in the second house and free from affliction.

The signs of an unfortunate career are:

1. Sun or Moon ascendant and mid-heaven afflicted by Saturn and unsupported by either of the fortunes. 2. Sun or Moon applying to the conjunction, square or opposition with Saturn and neither luminary configurated with the fortunes.

They warn those in whose horoscopes the ascendant mid-heaven, the Sun or Moon is afflicted by Saturn, never to speculate and caution them to be extremely cautious when dealing in land or property.

Lawyers will be interested to learn, that to command success in their profession, Mercury and Jupiter must be strongly placed in the horoscope, and favourably configurated, with either the Sun or Moon. Physicians also should be made aware, that if they are to be successful in life, Mars should be strongly posited and happily configurated with either the Sun, Moon, Mercury or the mid-heaven.

Marriage is the next important subject on which advice is given, and most of the later astrologers agree, that love at first sight, is due to the concurrence of Venus and Mars, and to the harmonious configurations of the luminaries. If the malefics afflict the luminaries, the course of true love will not run smooth, and like Romeo and Juliet, it will be a case of " Star-crossed " lovers.

It is recommended, that a comparison of the respective nativities of lovers be made, and that betrothal should not be allowed if the horoscopes are found to be discordant.

It will be advantageous for those about to marry to know, that unhappiness in married life is fore-told when Uranus is in conjunction, square or opposition with the Sun at the birth of a woman, or with the Moon at the birth of a man. When at the same time, Uranus is evilly configurated with Venus, separation usually ensues.

The horary astrologer took upon himself to decide and diagnose the nature of a disease, the methods employed being the same as those used by the early astrologers.

In 1842, " Zadkiel " published a horoscope of King Edward VII when Prince of Wales, which he declares that he cast at the time of his birth. "He was born," he states, "at 10.48 a.m. on November 9th 1841. The sign in the ascendant was Sagittarius, which in Ptolemy's words produces a 'tall, upright body, oval face, ruddy complexion, chestnut hair, much beard, good eye, courteous, fair-conditioned, noble deportment, just, a lover of horses, accomplished and deserving of respect.'"

The Sun being well aspected prognosticated honours, and as he was in Cancer, in sextile with Mars, the Prince would be partial to maritime affairs and win naval glory.

The house of wealth was occupied by Jupiter aspected by Saturn which betokened great wealth through inheritance.

The house of marriage was unsettled owing to the conflicting influences of Venus, Mars and Saturn and the Prince, "after some trouble in his matrimonial speculations," was to marry a princess of high birth and one not undeserving of his kindest and most affectionate attention.

His marriage was to be expected in 1862, after which follow many predictions as to events. The house of sickness showed a predisposition to fever, and the astrologer concludes with the observation: "If this Royal native lives to mount the throne, he will sway the sceptre of these realms in moderation and justice and be a pious and benevolent man and a merciful sovereign."

Mayo in his "Fate in the Zodiac," gives the following list of celebrities, together with the signs and planets under which they were born.

"Mozart, Mendelssohn, Burns and Byron belonged to the sign of Aquarius—Saturn. Jan. 20 to Feb. 19.

"Chopin, Vandyke, Meissonier, Victor Hugo belonged to Pisces—Jupiter Feb. 19 to Mch. 20.

"Shakespeare and Bismarck belonged to Aries——Mars, Mch. 20 to Apl. 19.

"Alexander Pope, and Emerson belonged to Gemini—Mercury, May 20 to June 21.

"Napoleon Buonaparte belonged to Cancer—Mars, June 21 to July 22.

"Sarah Siddons belonged to Leo—Sun. July 22 to Aug. 22.

"Goethe belonged to Virgo—Mercury. Aug. 22 to Sept. 23, also many successful chemists, lawyers, designers, philosophers, novelists and politicians.

"Sarah Bernhardt, Peg Woffington and Modjeska belonged to Libra—Venus. Sept. 23 to Oct 23.

"Richard III, Marie Antoinette belonged to Scorpio—Mars, Oct. 23 to Nov. 22.

"Paderewski belonged to Sagittarius—Jupiter. Nov. 22 to Dec. 21.

"Gladstone, Disraeli, Isaac Newton belonged to Capricorn—Saturn Dec. 21 to Jan. 20."

It may be well to explain here the meaning of some of the terms employed in astrology already mentioned.

Affliction is when the Sun, Moon or planet is in conjunction, parallel declination, semi-quartile, quartile, sesqui-quadrate or opposition with an evil planet.

Ascendant. The eastern angle or first "House."

Aspects. Certain distances between any points in the heavens.

Benefics. Jupiter and Venus, also the Sun when strong and well aspected.

Configurations. The relative positions of celestial bodies.

Conjunction. Two heavenly bodies are said to be in conjunction when they have the same longitude.

Co-significators. The Moon is the co-significator of the questioner except as to love and marriage.

Cusp. The commencement of any one of the twelve houses of the heavens.

Descendant. The western horizon.

Decumbiture. The map of the heavens drawn for the moment at which a person goes to bed ill.

Malefics. Saturn, Uranus and Mars.

Opposition. A planet is said to be in opposition to another when the longitudes differ 180 degrees or half the circumference.

Quadrature or Quartile. A difference of 90 degrees in the longitudes of two bodies.

Sextile. A difference of 60 degrees in longitude.

CHAPTER XXVI

CONCLUSIONS ON ASTROLOGY

THERE are indications from recent utterances, that renewed interest is being aroused in astrology which for over two centuries has remained practically dormant.

A short time ago, a distinguished writer, in a speech reported in " The Times ", made a picturesque allusion to the use of astrology by Nicholas Culpeper in diagnosing a case of small pox. He contrasted the old theory that, " this creation though composed of contraries, is one united body of which man is the epitome, and that he therefore who would understand the mystery of healing, must look as high as the stars " ; with that of the discoveries of modern science in chemistry, radio-activity, astronomy, electricity and other branches of science.

He said, " it is arguable that we may still mistake secondary causes for primary ones, and attribute to instant and visible agents of disease, unconditioned activities which, in truth, depend on some breath drawn from the motion of the universe ?

" But what does that matter, if any fraction of any idea helps towards mastering even one combination in the great time-locks of Life and Death.

" Suppose then," he speculated, " at some future time when the bacteriologist and the physicist are for the moment at a standstill, wouldn't it be interesting if they took their problem to the astronomer, and in modern scientific language, put to him Nicholas Culpeper's curious question :

" What was the aspect of the heavens when such-and-such phenomena were observed ? "

Interesting though it might be, we are afraid that the astronomer's judgment would be by no means convincing.

Astrology was also introduced into a case which came before the Law Courts recently. The learned Judge thus commented on the study of the art : " As to its antiquity and its hold on men's minds for ages, nobody who knew anything about science, history or literature would deny.

" Astrology regarded the human creature as an item in the great circle of life, the fate of which was influenced by external natural tendencies, especially by the course of the stars. So they had cast horoscopes of various people. It was shown by maps or charts how, by reason of the time of birth, and the state of the planets, the course of human life was likely to be affected by unseen external natural influences."

He asked the questions : " Did the parties concerned really believe in the subject they professed to study, and were they people of a clean mind following an innocent even a foolish study ? "

Although the system of divination, which professed to discover from the heavenly bodies the secret of man's destiny has long been shown to be erroneous, the fact that the belief in astrology was so widespread in ancient times and remained such an important factor in human life for centuries, causes the question still to be asked is there any truth in its doctrines ?

The investigation of its history therefore is of real interest to-day, and to find the truth we must review it from its origin.

In the preceding pages an endeavour has been made to trace the genesis of astrology from the star-worship of the primitive races that inhabited the valley of the Euphrates over five thousand years ago, for they were probably the first, according to our present knowledge, to associate the stars with their deities.

The Sumerians, Babylonians, Assyrians and Egyptians did likewise and attributed to each known planet a particular god.

The Greeks adapting these beliefs to their own pantheon peopled the planets and stars with their deities and mythological heroes, whose special characteristics came to be assigned to the mysterious influences that were supposed to emanate from them.

We may thus readily conceive, how many of the mythological fables and superstitions connected with the planets, stars and constellations, came to have their origin.

It can be easily understood how the sun should have been regarded as the embodiment of kingly power. The followers of Aesklepios, the Greek god of healing, invoked its aid in the treatment of the sick, for they realised that from the sun the whole universe drew its life and energy. They knew how its refulgent rays influenced the growth of vegetable life on which the very existence of man and animals depended.

They also observed the influence of the moon as she circles round the earth and how the tides arose and sank with her movements.

The ancients were always ready to interpret omens and assign prophetic significance to phenomena in the heavens.

In many cases the mythological characteristic of the deity can be traced to the planet with which it was associated, as instanced in Mercury whose rapid motions corresponded with the attributes of the god.

The influence of Mars also on account of its colour came to be connected with bloodshed, wars and evil.

In early times man saw in the mysteries of astrology which he did not comprehend, something that appealed to his natural desire to see into the future. He did not try to solve the problem, of why the emanations from the stars and constellations should influence his life and destiny, but he accepted the dictum of the astrologer as one who understood the art he professed to practise. It can be understood how when judicial astrology came to be practised it retained its hold on the human mind. The man whose horoscope was cast, believed that the stars had ordained that ill would befall him unless he followed a certain course of action and doubtless felt his life was ordered for him and his destiny fore-told. He may be compared with the sufferer from some ailment, who is told by his physician that so long as he abstains from certain things he will remain well.

Yet astrology had its critics from the time of Eudoxus and Cato for the latter cautioned the Romans against its fallacies.

In later times there were many great thinkers who doubted its doctrines, and Bacon expresses his attitude towards it as follows :

" Astrology is so full of superstition that scarce anything sound can be discovered in it, though we judge it should rather be purged than absolutely rejected. Thus we banish that empty notion about the horary reign of the planets and yet this fiction produced the divisions of the week.

" Thus likewise we reject as an idle figment the doctrine of horoscopes and the distribution of houses, though these are the darling inventions of astrology which have kept revel, as it were in the heavens.

" And lastly for the calculation of nativities, fortunes, good or bad hours of business and the like fatalities, they are mere levities that have little in them of certainty and solidity, and may be plainly confuted by physical reasons."

Richard Burton, the author of the " Anatomy of Melancholy " had his misgivings about astrology and states : " I will not here stand to discuss whether starres be causes or signs, or to apologise for Judicial Astrology. If thou shalt aske me what I thinke I must answer, they doe incline but not compell, no necessity at all and so gently incline that a wise man may resist them ; they rule us but God rules them."

Sir Walter Scott, who was a keen student of the occult, calls astrology, " the ' Queen of the mystic sciences,' who flattered those who confided in her, that the planets and stars in their spheres, figure forth and influence the fate of the creatures of mortality.

" A sage acquainted with her lore could predict with some approach to certainty the events of any man's career.

" Imagination was dazzled by a prospect so splendid and in the sixteenth century, we find the cultivation of the fantastic science was the serious object of men whose understanding and acquirements admit of no question."

The wisest men have been deceived by the idea that some supernatural influence upheld and guided them, and from the time of Louis XI to that of Buonaparte, ambition and success have placed confidence in the species of fatalism inspired by a belief in the influence of their own star.

The State prognostications of astrologers were usually impositions, whose responses were, like the oracles of old, grounded on the desire of deceit and gain.

No proof has ever yet been furnished, that the movements or positions in the heavens of the planets and stars can influence the life and destiny of any human being, or that they are able to impart special properties to vegetable life.

Butler in his " Hudibras " says :

" As if the planets first aspect
The tender infant did infect
In soul and body, and instil
All future good and future ill ;
Which in their dark fatalities lurking

At destined periods and all a-working
And break out like the hidden seeds
Of long diseases, into deeds,
In friendships, enmities and strife,
And all the emergencies of life."

In natural astrology and predictions concerning the weather, based on the coincidence between astronomical causes and climatic changes, the astrologers were on surer ground.

The Sumerian shepherds no doubt noticed and compared climatic variations, and so also the Babylonians who kept careful record of their observations and by comparison were able to fore-tell changes in the weather.

It has long been well known to farmers and sailors and those who live in close touch with nature, that changes of weather are closely related to changes of wind, and changes of wind to changes in the distribution of atmospheric pressure.

So from their knowledge of the heavens, the winds and tides, they are often able to fore-cast the weather with some degree of certainty.

It is said that the astrologers of ancient Egypt could fore-cast times of scarcity, plenty, pestilence, earthquakes and inundations in their country.

Earthquakes were generally believed to follow closely on eclipses and Pliny records that Anaximander foretold the earthquakes that overthrew Lacedaemon.

Although the tenets of astrology are now generally regarded as belonging to a past age, it has left an impression on our language of the present day. Thus we speak of the martial, mercurial or saturnine person, without perhaps remembering that these terms are derived from and related to the supposed influence of Mars, Jupiter and Saturn. The " ill-starred " individual is often referred to in literature, and allusions are frequently made to those whose " star is in the ascendant " or to some person who was born under a " lucky star."

Almost all the paths of mystic knowledge in the early ages led to poverty, and even the alchemist, although confident and enthusiastic concerning the gold his art was to produce, lived upon hopes as unsubstantial as the smoke of his furnace.

But the practitioner of astrology called for immediate remuneration for his services. He became rich by the eager hopes and fond credulity of those who consulted him, and he lived by duping others, instead of starving like others by duping himself.

In spite of the advance of education and the achievements of science however, belief in astrology has not yet entirely died out. The desire to penetrate the veil that hides the future, which manifested itself in the earliest dawning of the human mind is so deeply rooted, that a lingering belief in some occult influence emanating from the stars still exists.

Astrological almanacs with their fore-casts, prognostications and hieroglyphics, are still published and sold in large numbers as they were in the seventeenth century, and there are said to be believers in the predictions they contain.

Astrologers advertise to predict " fortunate days and numbers, planetary influence on marriage and business," even in this year of grace. One of these practitioners claims to cast horoscopes by " ye methods of ye ancient Egyptians and wise men of the East and to predict events and chances."

Although the belief that comets and the aurora borealis bring evil in their train is not now entertained by intelligent people, there are others that still look upon Saturn as the harbinger of disease and misfortune, and wear charms made of his metal on " Saturn's finger," in the hope that they will ward off the threatened danger.

People who profess to see into the future by one method or another, still find their dupes, not only among women but also among so-called hard-headed business-men.

As in the history of magic and alchemy, where true science has prevailed and gradually displaced the false, so we find that astronomy has superseded the old superstitious beliefs that surrounded it in the past and freed itself from the pseudo-science of astrology.

In early times, " enthusiasm usurped the place of reason, but opinions so formed could not maintain their ground in the presence of reasoning experience," says Proctor.

History testifies that as soon as thinking and intelligent men perceived that facts were against the supposed mysterious influences attributed to the planets and stars, the doctrines of astrology began to be rejected. Time has robbed the operations of the magician of their mystery, and shown the quest of the alchemist for the elixir of life to be a chimera.

And so astrology, with its belief in the influence of the Zodiacal signs on human beings, and its claim to predict man's life and destiny in health and disease from the position in the heavens of the planets and stars, must likewise be banished with other ancient cults to the realms of romance.

THE END

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